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TANTRA NECROMANCY

PRINCIPLES AND PRACTICES

Dr. Vishwajit Vishwasi

PUBLISHED BY :
MAHARSHI VEDVYAS INTERNATIONAL VIRTUAL VEDIC UNIVERSITY

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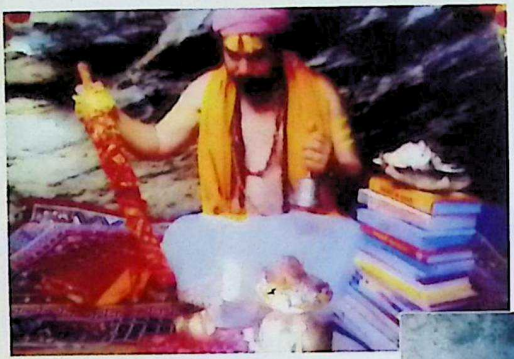
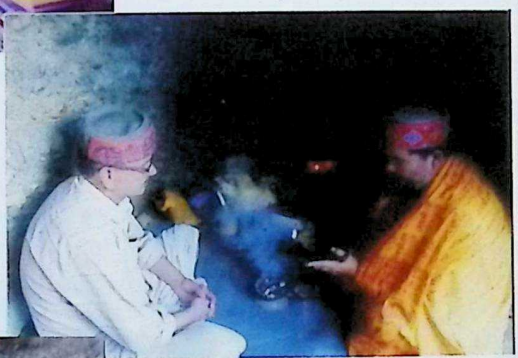
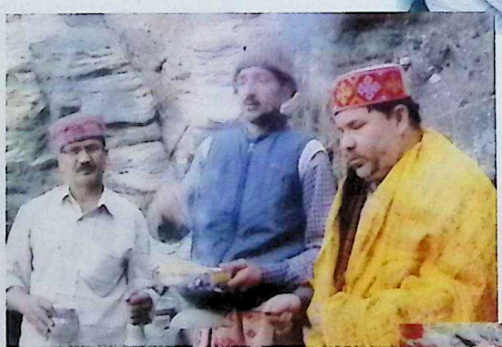
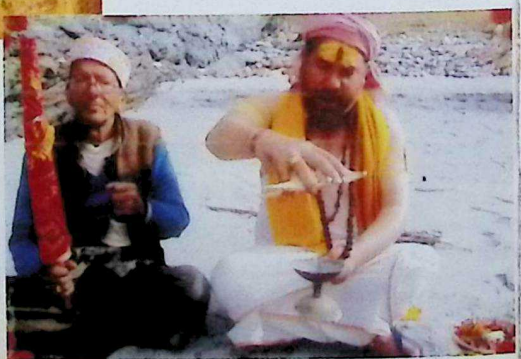
APPENDIX

Tantra Shiromani Dr. Vishwajit Vishwasi









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TANTRA NECROMANCY:
PRINCIPLES AND PRACTICES

Dr. Vishwajit Vishwasi

BA Hon's (Hindi Sahitya), MA (Hindi English),
Shiksha Acharya, Mantra Martand, MantraShastracharya,
PhD (Vedic Studies), Research Scholar Tantra Necromancy.
Email : vishwavishwasi71@gmail.com
Mobile Phone : +91 88941 40429

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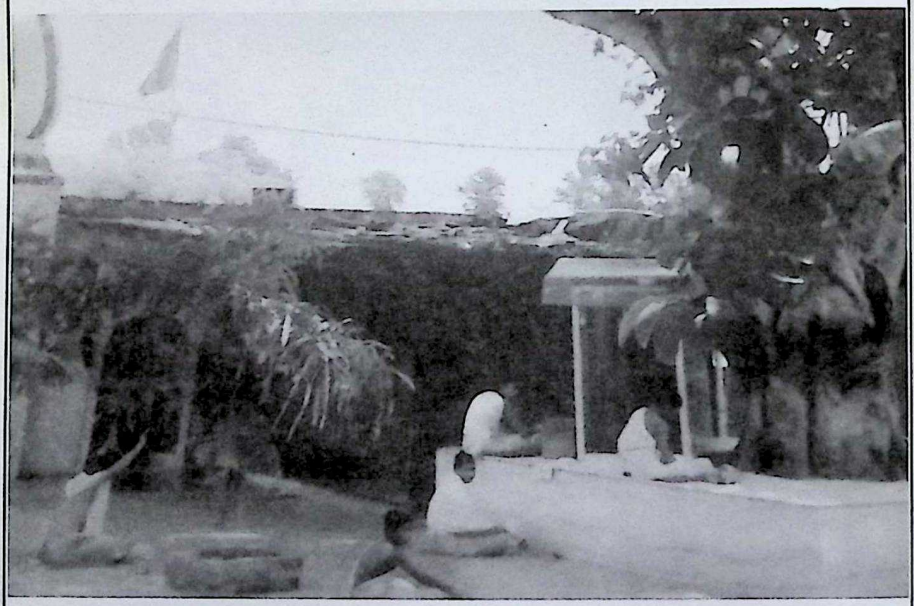

Tantra Gurukula

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'VeRDAN'* FOREWORD

It gives me immense pleasure to write foreword and publish this "First" book for 'Maharshi VedVyas International Virtual Vedic University' on the subject of 'Tantra' based on the thesis of Dr. Vishwajit Vishwasi from Himachal Pradesh, India.

Tantra is one of the ancient Traditional knowledge systems of self realization path based on *Guru-Shishya parampara* with rigorous rituals and *sadhana*. Both Veda and Tantra are interwoven with many doctrines like Microcosm and Macrocosm, Chakra-Kundalini-Yoga, Yantra, Mantra etc. which has for time immemorial nourished and strengthened the Vedic Hindu Civilization. Veda and Tantra has successfully made indelible impact on all other civilizations of the world and even today both the Hallmark traditions of Bharata inspire aspirants from every nook and corner of the world for taking inner journey of Soul.

Dr. Vishwajit Vishwasi has done commendable research work on the thrust area of Tantra i.e. TANTRA NECROMANCY. He is *'vira'* वीर as per the classification of *Sadhaka* in Tantra. This kind of research work needs Heroic personality which Dr. Vishwasi has exhibited wherever it was necessary e.g. his confrontation with the Ghosts / Rakshasa and ultimately defeating them with his sharp intellect by instant use of Tantra-Mantra followed by granting forgiveness to the ghost/rakshasa by releasing and taking the promise of not to disturb the native villagers of Himachal Pradesh shows exceptional caliber of Dr. Vishwasi.

Dr. Vishwaji Vishwasi is rare strain of Tantric who has selflessly devoted his whole life to preserve the knowledge of Tantra without misusing his *Siddhis* (supernatural power).

*Vedic Reasearch Development & Analytics Network

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We are indebted to Dr. Vishwasi for sharing his knowledge and experience through this book which will help in highlighting and understanding the stature of Tantra in modern times. Dr. Vishwasi has also shown that Tantra is necessary for Human race to protect itself from various kinds of Diseases, Curses, Demons etc.

Currently, Government of India gives remuneration to the Vedic Pandits for preservation of Vedas. On the same line, I will request Government of India to identify the genuine Tantrics all over India and grant them appropriate remuneration. Very few people know that *Devi Bagalamukhi*, the presiding deity of Pitambara peeth in Madhya Pradesh's Datia, has acted as "saviour of India" during Indo-China war, Bangladesh liberation war and Kargil war. This peeth is renowned for its Tantric power. A plaque inside the peeth provides information about 11-day yagna performed in the shrine at the behest of the then Prime Minister when China attacked India in 1962. On the concluding day of *yagna* China withdrew its troops.

As far this book on 'Tantra Necromancy' is concerned, perhaps it is a pioneer book on this subject. The contents of the book speak about the vast knowledge of the author and his personal experiences make it more delightful and magnificent.

Becoming *KundaliniPutra* is the goal of Tantra. And Dr. Vishwajit Vishwasi has proven himself to be *KundaliniPutra.*

I Congratulate Dr. Vishwasi for his endeavor and for inauguration of his book on 'International Conference on Veda-Tantra-Mantra & Yantra' on 18th December 2018

Dr. Chakradhar Frend

CEO-Maharshi VedVyas International Virtual Vedic University
Founder Trustee- Vedic Virtual Vidyapeeth
President – International Association of Vedic Hindu Universities
President –Association of Vedic Virtual Universities
Author :- "Vedic Microbiology", "Revived History of Microbiology (Vedic to Modern)", "Tantra Microbiology"

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PREFACE

Whatever things that cause the downfall of people moving in the path of spirituality, the same things can become true tools in the path of enlightenment as well.

- Kularnava Tantra

Since time immemorial, Tantra is being practiced in India and other parts of the world. A famous proverb calls Tantra and Veda as the two human eyes that are together contributing to vision. The ascribing of esoteric meaning and symbolism to the Vedas is commonplace in the Tāntric tradition. The elements of Tantra are found in the Atharvaveda and in a lesser degree in the Rigveda. These relate to the mundane life of the people, and reflect their aspirations for material well-being.

According to Kamika Agama, "It is called Tantra because it disseminates great knowledge pertaining to *Tattva* and *Mantra* as well as it protects". Tantric concepts are said to be reflected in myths, secretly hidden to the uninitiated. The esoteric (tantric) interpretation often takes the form of meditational instruction where the body and its processes have a microcosmic correspondence with the macrocosm. Tantras contain descriptions of ritual practices, sacred formulae (*mantras*). Mystical diagrams (*yantras*), gestures (*mudras*), postures (*asanas*), initiations (*diksha*), *yoga* or mystic practices.

Tantra practices that have been promulgated include necrophilia, necromancy, sorcery, exorcising, witchcraft, wizardry. The positive aspects of austerity, sobriety and sublimity remain recondite. Essentially, Tantra is that belief and practice which is based on the Vedāntic principle that the universe we experience is the material, conspicuous and tangible manifestation of the divine energy itself. Tantra seeks to, within a discipline, apply worship, rituals and actions that can contact, imbue, channelise and imbibe that 'macrocosmic' energy, within the human microcosm. These rituals are akin to those in Vedic times.

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My great grandfathers were famous Tantriks. They excelled in the field of traditional Tantra-Mantra Vidya of their time. To carry on the traditional ancestral knowledge, I decided to practice this art besides pursuing modern education. When I was just 14 years old and was studying in the village school. In the beginning I did not expect this study to be so arduous and I took it quite lightly but as time passed things got more difficult and dangerous.

A moment came during the process when I decided to give up this study because as the time passed difficulties started increasing and I believed that quitting it may be a life saving decision for me. But it was not possible for me because prior to one enters this art he is sworn not to quit in between because this may lead to drastic consequences or even death. This is one way road we should not enter this art without commitment but, as soon as we start we must complete it at any circumstances and cost. This art is said to be an art of secret study of spiritual secrets and complete secrecy is to be maintained by the practitioner except from the Guru. Since secrecy is an absolute law in this Shastra that has to be followed by every practitioner.

By the grace of almighty with the passage of time, I got the courage to continue with this study and gradually in due course of time I began to feel it joyful and adventuress. Few years later my lust and inquisitively to gain excellence in this sphere led me to explore ways to find opportunity to seek initiation from world famous scholar of this field Dr. Shrimali who was the most renowned icon of *jyotish* and Tantra Mantra. Under his kind counseling, I proceeded further and acquired higher Vedic education from *Bharatiya Prachya Vidya Adhyayan Anusandhan Parishad* (collaboration with Indian council of Vedic studies).

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By that time I too got appointed as a clerk in education department that gave me financial freedom and capability to work freely in this venture. Coincidently my elder brother was serving in Indian Navy and got posted in various coastal states in south India such as Vishakhapatnam, Kerala, Tiruvanantpuram, Kanyakumari, Rameshwaram, Mumbai etc. consequently I got a chance to pay visit to many pious, popular and well known Temples hence I could find best opportunity to fulfill my long cherished desire of practicing *sadhana* in coastal areas and other places of deep faith and spiritual importance.

Subsequently, owing to the sad and sudden demise of Gurudeva Dr. NarayanDutt Shrimali, I continued my spiritual quest under kind guidance of Dr. BR Dviwedi the prominent astrologer and Tantracharya. I was awarded degree with the title of 'Mantra Marthand' and 'Mantra Shastracharya' from IVA. Recently, I have completed my Ph.D (VTK) in 'Tantra Spiritualism' from Maharshi VedVyas International Virtual Vedic University. This book on Tantra Necromancy is based on my Thesis.

The present work is designed to give in a succinct form to the reader and idea about the highlights of principles and practices involved in Tantra Necromancy. In the first chapter, we have briefly dealt with the definition and introduction of Tantra as well as its application in ancient and modern times. The second chapter is focuses about the cosmology and evolution of supernatural entities - *Bhutas* or Spirits as per ancient Sanskrit scriptures. The Third Chapter provides several accounts of my encounter with Spirits of Himachal Pradesh. The fourth chapter elaborates about the *Bhuta Tantra* mentioned in *Ayurveda* scriptures. The fifth chapter is speaks of how to domesticate the spirits, living with spirits like a family., how to handle them, what precautionary measures should be taken by amateur Tantra Necromancer. The Sixth chapter is focuses on the process of Necromancy in India,

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doing various kinds of *Sadhana* to become a Tantra Necromancer followed by persuading the spirits to talk etc. The Seventh chapter is about astrology and its connection with Tantra Necromancy. The chapter eight is the last chapter which provides information about role of Mantra in Tantra Necromancy.

As we know that the association of ideas and methods of investigation in physical research are widely different from those in psychical Tantra research. Accordingly minds working in the former line of thought become more or less impervious to facts belonging to the other line of thought, however well attested those facts may be.

That this is likely to be the case is seen from the fact that all enduring additions to our knowledge of the universe rest upon a similar basis. They are the result of prolonged and cautious enquiry, the investigation and discussion of a number of circumstances, each of which by itself may appear to be insignificant, but taken collectively point to some wide generalization. Such evidence though conclusive to a trained observer makes little appeal to the popular mind, which has no time nor inclination to master the necessary details, and asks for some one piece of conclusive evidence,—some "knockdown blow,"—to compel its attention and assent.

In the following pages I have given some of this evidence with as little tedium as possible, and also ventured to touch, perhaps too daringly, upon many subjects which need fuller exposition than was possible in a small volume, the history of which is as follows.

I have refrained from giving details of some part of sensitive Tantra Necromancy practices which are generally kept secret least these may be misused.

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I have used Sanskrit terms frequently but reluctantly for want of suitable synonyms in English. The Tantrics lean heavily to the mystic side and use such terminology which cannot be adequately translated into English. However, I have given English equivalents in parentheses where ever possible.

Perhaps, this is first book on the subject of Tantra Necromancy, which will help in understanding the necromancy portion enshrined in the various Tantra literatures. The positive criticism from readers is always welcome.

I consider it my duty to acknowledge the debt of my gratitude to my Guru Dr. Narayan Dutt Srimali and Dr Bhoj Raj Diwedi, who initiated my in the study of the mysteries of Tantra and showering their blessings.

I express my gratefulness to Acharya Ramesh Diwedi, Dr. Chakradhar Frend, CEO of Maharshi VedVyas International Virtual Vedic University (MVIVVI) and MVIVVU's e- Department of Tantra Studies, etc. for inspiring me to undertake this work and further imparting full cooperation in its completion and research work on Tantra Necromancy as well as thesis.

Last but not least, I am also highly thankful to my wife Mrs. Ganga and entire family as well for the support and contribution they extended in completion of this book.

I am conscious of my limitations for which I solicit apology from my readers. Despite all care many errors in printing might have crept in from which I crave their indulgence. Positive criticism from readers is always welcome to improvise the contents of book.

- Dr. Vishwajeet Vishwasi

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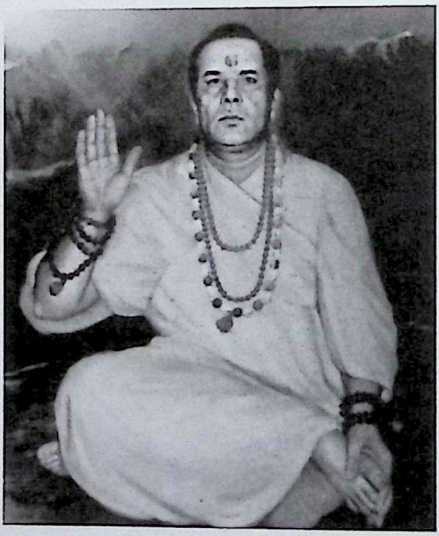
PROSTRATION TO MY TANTRA GURU

Due to *GuruKripa (blessings)*, I feel the strength and the powers of those twenty-one objects, which sustains the animate and inanimate creation:



Dr. NarayanDutt Srimali

(Paramhansa Swami Nikhileshwaranand)

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Ishta Devata ईष्टदेवता

God is one, and has no equal. God is Absolute and manifests in varied names and forms. To worship God in symbols such as *shivalinga* or *saligrama*, or Kali, Durga, or Ganesha, is essentially worshipping the Supreme, the One. *Sadhakas* involved in tantric rituals and meditation choose the deity (*ishta devata*), most dear to them. Besides personal affinity with the deity, the choice also depends on the purpose of meditation and worship. The guru-preceptor can also choose the *ishta devata* if a seeker cannot decide on one. The *ishta devata* can be either male or female.

At first, Tantra advocates worship and meditation with a form, but eventually a devotee is encouraged to go beyond form into a more abstract phase. In tantric texts, this is described in the following way,

uttama brahma sadbhava dhyana bhavastu madhyama stutijapo adhamo bhavo bahih pujadhamadhama

(Mahanirvana Tantra)

"It is the supreme state to be in constant communion with the Absolute; a meditative outlook is in the middle; and chanting hymns and repeating mantras is considered primary external worship or the ground work."

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For the average devotee identifying with a form in worship is much easier in the beginning stages. As progress is made on the spiritual path, meditation on the formless is encouraged and becomes a natural step forward. Shri Ramakrishna Paramahamsa started his spiritual journey by worshipping the Divine Mother. But later he learned meditation on the formless from Totapuri, the naked monk.

Each deity has one or more mantras. Some are in word symbols called *bijakshari mantra*, the 'seed' mantra. Besides the mantra, every *ishta devata* has a list of a thousand holy names *sahasranama*, and a *kavacha*, protective recitation that acts like a shield. All these are received ceremonially from the guru during *diksha* or initiation.

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My Ista Devata

Devata Sarahani-

Shyana Rishi

Deveta Sarahani (Shyana Rishi) is my *Ishta Devata* a Deity who is worshipped in the form of a Rishi. The ancient temple of *Devata Sarahani* is situated in a village called Kullu Sarahan, Bramgarh, Himachal Pradesh. We the family of *Bnatnoo* are said to be its real devotees. *Devata Sahib* is being worshipped by our ancestors since ancient times. This *devata* is *Sadhu* by nature and doesn't demand any kind of animal sacrifice or *tamsic pooja* in the process of his any kind of rites.

A deity called by the name *Jehar* is also worshipped along with *Devata Sahib* and is occasionally worshipped by giving animal sacrifices and other *Tamasic bhoga.*

The person who is possessed by the *Devata Sahib* is called *Gure* or *Maali*. He has to be a teetotaler and he has his (long) hair locks from tip to toe and he is prohibited to cut his hair locks that grow very long like a (*Rishi*) naturally that are different from other *Maalis*.

I pay all my healthy tribute to my *Ishta Devata Sarahni (Shyana Rishi)* who has bestowed all his blessings that I needed during this difficult spiritual journey.

My *koti koti naman* to my *Ishta Devata.*

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My Ista Devata Devata Sarahani-Shyana Rishi

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CHAPTER 1.

TANTRA AND ITS APPLICATION

Tantra तंत्र is a unique universal method that was evolved for attaining the Absolute consciousness besides *Siddhis* based on rigorous *Sadhana* in *Samshan bhumi* शमशान भूमि (cremation ground) or *Siddha /Shakti Peeth*. Perhaps, Tantra is the most talked about but the least understood of Indian philosophies. Tantric paths and practices are supposed to be mysterious, and any attempt to understand it becomes difficulty due to the difficult nature of the subject itself, and the secrecy over the keys to its terminology and methods. Because of widespread misinterpretation and emphasis on the ability to acquire secret powers like *Maran* मरण, *Mohan* मोहन, *Ucchatan* उ□ाटन *Vasikaran* वशीकरण etc. and for sexual gratification, Tantra has been remained one of the most misunderstood subject in recent times. Without the proper understanding of the nature and mode of practice, these abilities are usually used merely to procure elusive enjoyment and can be short lived.

In veracity Tantra is a highly regulated and disciplined path and an ancient Hindu technique of 'behavior transformation'. Tantric practices were not only developed to solve the minor misfortunes and practicality of everyday life, but to ultimately help the seeker to gain spiritual enlightenment and self-realization. It is Tantra, as described by its masters that bestows all goals and liberates a person from all fear.

Tantra views the Universe as a playground of 'Form' and 'Energy'. *Shiv* शिव is the Form and *Shakti* शक्ति is the Energy, though; both are indivisible and hence the same. *Shiv* is *Shakti* and *Shakti* is *Shiv*. Without *Shakti*, *Shiv* is dead, *Shav* शव *i.e.* a corpse, incapable of action, and without *Shiv Shakti* is unable to manifest and incapable of action either. This is best seen in the image of *Mahakali* who stands upright over the corpse form of *Shiv*.

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The word 'Tantra' literally means 'loom' or 'that which is woven.' Its verbal root is √tan, 'to stretch,' 'to expand.' Thus it carries the meaning of expansion—of being, of knowing, of bliss.[1] According to Monier Williams, Tantra is a class of works teaching magical and mystical formularies (mostly in the form of dialogues between Shiva and Parvati and said to treat of 5 subjects[2] :

1. The creation
2. The destruction of the world
3. The worship of the Gods
4. The attainment of all objects especially of 6 super human faculties
5. The mode of union with the supreme spirit by meditation.

The term Tantra can refer to the vast Tantric tradition in general, to particular subsystems of thought and practice, and to Tantric texts. There are many classifications of the sub-traditions of Tantra. Tantra may be Hindu or non-Hindu, that is, Buddhist or Jain. Five major divisions of Hindu Tantra, based on predomination of particular deities, are the Sakta, Saiva, Saura, Ganapatya, and Vaisnava, and there are other sub- divisions within and besides these.[3]

1. Religious Therapeutics, p- 30.
2. Dictionary of Sanskrit, p- 436.
3. Religious Therapeutics, p- 30.

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Tantra is often employed synonymously with आगम '*Agama*' has many connotations. It may refer to a system of thought, a body of practices, or a collection of books. It originally signified a loom where the threads are 'spread out' or 'extended' (from the root 'tan'). It also referred to the pattern or design that emerged out of this spreading or extension. Sometimes it meant 'explanation' with careful attention. Hence certain chapters and books where a particular theme was explained and elaborated were called Tantras, such as Sasthi-Tantra and *PancaTantra*. Subsequently, it came to stand for a whole literature of religio-magical treatises dealing with practices or skills of combining various methods and techniques.[1]

The definition given by an eminent authority on traditional wisdom, Katyayana is interesting: *Tantra is the co-occurrence of actions. It is an organization of behavioural acts*. When Ayurveda, for instance, refers to the body as 'Tantra', it is because the body is not only a collection of organs but an organization of forces the *dhatus, dosas* and *malas*. *Mimamsa*, which prescribes rituals appropriate to the needs and circumstances, is likewise referred to as Tantra. A system of thought (*darsana*) also is a coherent organization of discrete ideas, theoretical speculations and their practical implications.[2]

1. The Agama Encyclopedia, Vol.-I, p-3.
2. Ibid, p-3 & 4.

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The word Tantra has two roots: '*tan*' तन which means to proliferate or diversify, and '*tra*' meaning 'that which protects'. Tantra utilizes magical word-symbols (*mantra*) and mystical designs (*yantra*), which when meditated upon evoke a series of intensive insights based on the individual's equipment and the wisdom imparted by the teacher, and at the same time help him to solve his problems and fulfill his objectives. Another authority on Vedic interpretation, the Vedic commentator, *Sabara* furnishes a definition which has a similar import: '*when what is performed but once serves many purposes* -even as a lamp lit up in the midst of students.[1]

According to *Sabdastoma-mahanidhi*, the celebrated lexicon, tantra has two prolonged approach to life: '*it offers happiness in this life and emancipation thereafter*', through a reorganization of internal forces in man. If focuses its attention on the individual, his physical structure, mental mechanism, modes of consciousness and organismic motivations, in order to improve his practical efficiency and also enhance his spiritual potential.[2]

Another significance of the expression '*Tantra*' is brought out in *Nyaya-bhasya*: *Tantra* is a method of instruction, in which the imports of different aspects of a subject related with each other are reconciled and integrated. It is unifying factor, and it focuses attention on the essential and common implications which underlie different sections and sequences. It also explains how the different sections in a book or different sequence in a ritual are arranged and organized. *Tantra* thus is mainly a methodological device[3].

1. The Agama Encyclopedia, Vol.-I, p-4.
2. Ibid,p- 4.
3. Ibid, 4 & 5.

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Figure 1.1 Tantra Researcher Dr. Vishwajit Vishwasi

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Another definition that occurs in *Vishnu Samhita* mentions that - *what makes the Tantra a Tantra is that it explicates and elaborated all the meanings and significance contained in a system of thought in a ritual.* The meanings are not only relevant to each of the parts or sequences, but relevant in a more important way to the system or the ritual as a whole. And to explicate such meanings, the method employed should be one of relating, reconciling and integrating.[1]

While *Agama is essentially a tradition, Tantra is a technique*, but both share the same ideology. The word *Agama* is more often used with reference to the *Shaiva* and *Vaishnava* traditions whereas the *Shakta* cult is referred to as *Tantrik*. In almost all the *Agama* texts, the first chapter is called '*Tantravatara*', meaning 'the decent of *Tantra*'.[2]

The chief priest in a temple is known either as aganika or tantric, there being no palpable difference in their roles. Tantra deals only with the practical aspects and methodological issues. This is the sense in which Kautilya (Arthasastra, adhikarana 15), Charaka Samhita (siddhisthana 12,40-45) and Sushruta Samhita (Uttara Tantra 65) use the expression 'TANTRA-YUKTI' meaning the principles of exposition of a method or system[3].

There is a saying in the Agama works that the discipline known as Tantra is two fold in nature : *Agama* and *Nigama*

Agamam nigama caiva tantra sastram dvidha matam.

Nigam stands for Veda, which Agama has often been identified with Tantra. That the Veda alsos included in the scope of Tantra is somewhat intriguing, for othen the two are thought of not only as mutually exclusive but as opposed to each other[4].

1. The Agama Encyclopedia, Vol.-I, p-4,5.
2. Ibid, p-5.
3. Ibid, p-5,6.
4. Ibid, p-6.

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1.2 TANTRA AND VEDA – Complimentary

The philosophy and religion of *Veda* and *Tantra* are the same

न वेदः प्रणवं त्यक्त्वा मन्त्रों वेदसमन्वितः ।
तस्माद्वेद परो मन्त्र वेदांगश्चागमः स्मृतः ।। मेरुतन्त्र

"There is no *Veda* without *Pranava* (ॐ). *Mantra* is associated with *Veda*. So *Mantras* are *Veda*. It is said in the *Sastras* that *Agama* (*Tantra*) is a limb of *Veda*."

Agni (देवः), *Mantra* and *Guru* in Rigveda 1.147.4 are common to both *Veda* and *Tantra*

The *Tantra* has borrowed many details from the *Vedic* tradition and adapted many others to suit it purpose. The famous *Gayatri Mantra* of *Rigveda*, which was a hymn directed towards the solar divinity was adapted to suit the needs of the mother-goddess cult. The hymn of the benediction from *Rigveda* was adapted to the worship of *Shakti*. Like the *Vedic Sandhya* ritual, there was instituted a *tantrika sandhya* involving similar sequences and hymns. Vedic authorities were cited in support of the *Kaula* rites which appeared rather peculiar.

Veda वेद	Tantra तन्त्र
आ मनीषामन्तरिक्षस्य नृभ्यः स्रुचेव धृतं जुहवामि विद्मना । Rigveda 1.110.6	हविषा मनसा स्रुचा Shayamarahashyam, Parichheda 2
देवो भूत्वा देवानप्येति *Brihad.*. 4.1.3	देवो भूत्वा यजेद्देवम्

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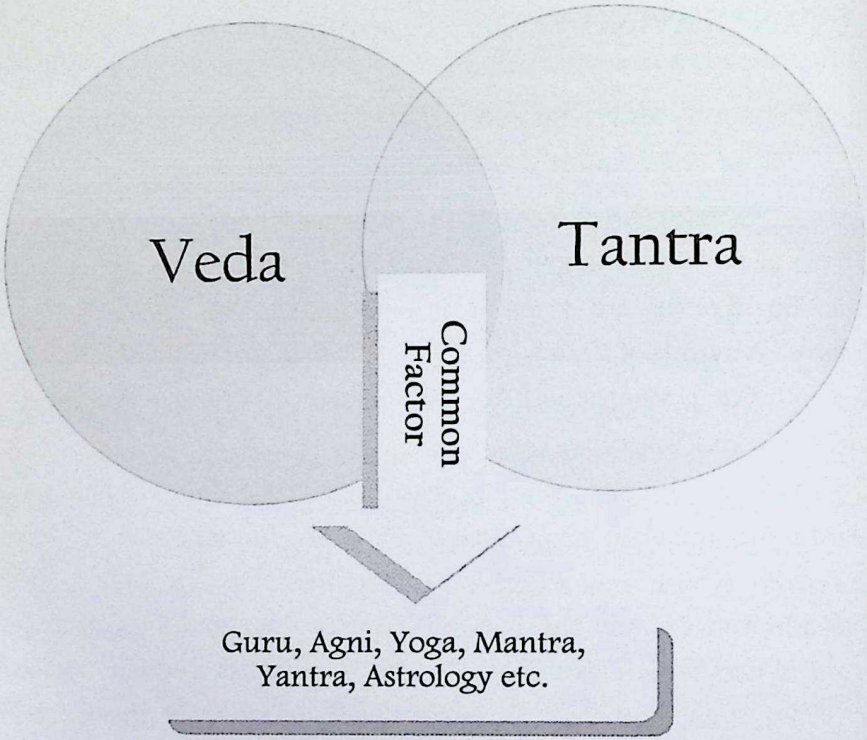

Furthermore, *Kularnava Tantra* says (II. 85,140,141) that *Kuladharma* is based on and inspired by the Truth of Veda. *Tasmat vedatmakam shastram viddhi kaulatmakam priye.* In the same place Shiva cites passages from *Shruti* in support of His doctrine.

The *Prapañcasara* and other Tantras cite *Vaidika Mahavakya* and Mantras; and as Mantras are a part of Veda, therefore, *MeruTantra* says that *Tantra* is part of *Veda* (*Pranatoshini* 70).

Niruttara Tantra calls *Tantra* the Fifth *Veda* and *Kulacara* is named the fifth *Ashrama* (ib.); that is it follows all others. *Matsyauktamahatantra* (XIII) says that the disciple must be pure of soul (*Shuddhatma*) and a knower of *Veda*. He who is devoid of *Vaidika-kriya* (*Vedakriya-vivarjita*) is disqualified (*Maharudrayamala*, I

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Khanda, Ch. 15; II *Khanda*, Ch. 2; *Pranatoshini* 108). *Gandharva Tantra* (Ch. 2, Pranatoshini 6) says that the *Tantrik Sadhaka* must be a believer in *Veda* (Astika), ever attached to Brahman, ever speaking of Brahman, living in Brahman and taking shelter with Brahman; which, by the way, is a queer demand to make of those, the supposed object of whose rites is mere debauchery. The *Kularnava* says that there is no knowledge higher than that of Veda and no doctrine equal to Kaula (III. 113, *Nahivedadhika vidya na kaula-samadarshanam).* Here a distinction is drawn between Veda which is Vidya and the Kaula teaching which he calls Darshana. See also *Mahanirvana Tantra* (I. 18, 19; II. 8-15). In *Mahanirvana Tantra* (III. 72) the Mantra *Om Saccidekam Brahma* is given and in the *Prapañcasara* (Ch. XXIX) this (what it calls) "Secret of the Vedas" is explained.

That the *Shakta Tantra* claims to be based on Veda admits of no doubt. In fact Kulluka Bhatta, the celebrated commentator on Manu, says that Shruti is of two kinds, Vedic and Tantrik.

The Tantras direct the worship also of Ganesha, Kartika and Vishnu, for whose worship the Sama-Vidhana-Brahmana prescribes the singing of certain Samans, known as the *Vinayaka Samhita* (*S. V.* 4. 5. 3. 3), *Skanda-Samhita* (*S. V.* 3. 2. 1. 4) and the *Vishnu-Samhita* (*S. U.* 3. 1. 3. 9) respectively.

The Tantras also direct the use of certain figures which are called Yantras. These may be of various kinds and forms and may be used for various purposes.

Thus we find that Tantra is offshoot of Veda.

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1.3 APPLICATION OF TANTRA

Tantras cover the function of both body and mind, and body and soul of a human being is the epitome of the universe. Thus the underlying meaning of Tantras through the jumbles of rituals and practices is to visualize the Universe, both phenomenal and spiritual within one's own. *Kularvana Tantra* clears all the confusions about the use of sex, meat and alcohol when it states: "Beguiled by false knowledge as propagated, certain persons, deprived of the *guru-shishya* tradition, imagine the nature of the *Kuladharma* according to their own intellect. If merely by drinking wine, men were to attain fulfillment, all addicted to liquor would reach perfection. If mere partaking of flesh were to lead to the high state, all the carnivores in the world would become eligible to immense merit. If liberation were to be ensured by sexual intercourse with a Shakti, all creatures would become liberated by female companionship." The Peculiar claim of the Tantras is that it gives both worldly enjoyment and salvation. It is *BhuktiMuktiKaranicha*. In Yoga there is no enjoyment (Bhoga), and in enjoyment no Yoga (Union with the Supreme). But the Tantrik has both (Mahanirvana Tantra Chap 1.50,51; Mundamala Tantra, Chapter 2) *Bhoga*, or enjoyment is of five kinds- pleasure arising from sound, touch, sight, taste, and heavens of enjoyment, which has to be distinguished from *mukti* or liberation, the state which alone endures[1]. According to the tradition Tantras like the Vedas are not authored by any human-being, so it is labeled as *apauruseya*. Some scholars are of opinion that the term *Sruti* covers Tantras also, because the knowledge is handed down like the Vedas since time immemorial. *Sruti* it has been said by the sage Harita and the lexicographer Medini, is both Vedic and Tantric (*Srutisca dvidha prokta vaidika tantrikiti ca*).

1. Principles of Tantra, p-139.

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The Vedas coming out from the mouth of Brahman are of *pravrtti-dharma* while Tantras from the mouth of Shiva guides on the path of *nivrtti*. It is held that the knowledge exists in the form of *nada* (sound) called Shiva, which when reached the ground. Called *Sada-Shiva* i.e. the second stage, emanated in the form of Tantras from the five mouths of *SadaShiva*. Thus Tantra regarded as comprising of five streams or say divided into five different branches. Making it more elaborate the *Kamika-gama-tantra* says that five streams of Tantras are issued forth from each of the five mouths of Sada Shiva and therefore at the very beginning Tantra has been divided into 5x5 =25 streams.

The *Kamikagama* further states that Tantras emanated from the five mouths of *Sada-Shiva* are different in their approach, and purpose.

- That stream of Tantra comes forth from the mouth of *Sada-Shiva* facing up is capable of liberation from bondage and is known as *Moksa Tantra*;
- That which comes of the eastern face is capable of counteracting all poisons and hence is known as *Garuda Tantra*;
- That which comes out from the northern face is meant for exercising spell of everyone, and hence known as *Sammohana Tantra*;
- That which comes out from the western face is known as *Bhuta Tantra*, which is to be used in driving away the evil spirits and
- That emanates from the southern face is called *Bhairava Tantra*, intended for the subjugation of enemies.

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1. Methodological Device :

Tantra is a method of instruction, in which the imports of different aspects of a subject related with each other are reconciled and integrated. It is unifying factor, and it focuses attention on the essential and common implications which underlie different sections and sequences. It also explains how the different sections in a book or different sequence in a ritual are arranged and organized. Tantra thus is mainly a methodological device.

2. Disaster Management by Supernatural Powers :

In modern times disasters are divided into two - natural and unnatural. Kautilya calls them *vyasana*. In Sanskrit, the words *nipata*, *pidana*, *apatti / vipatti* and *vyasana* are used for calamity. Yet, the word *vyasana* means something which is caused by ill fate. One can correlate this with hazards or natural calamities. This paper mainly deals with the natural calamities and will conclude with a cursory glance over manmade or unnatural calamities.

Systematic categorization of any subject is a peculiarity of Kautilya. Following this, he has categorized the vyasana, i.e. calamities, into two -

- *Daivam* i.e. natural
- *Manusam* i.e. manmade.

Daivam is indeed a very apt word used by Kautilya long ago. *Daivam* means that which is divine. Even the western scholars consider it as the act of god. We have already seen the etymology of disaster. Thus, it shows that all over the world disasters were considered as the result of astrological or supernatural forces. In the fourth book of KA, eight types of daivam or natural calamities are mentioned. They are fire (*agni*), flood (*udaka*), epidemics (*vyadhi*), famine (*durbhiksa*), rats

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(*musaka*), beasts (*vyala*), snakes (*sarpa*) and demons (*raksamsi*) 4.3.1).

For Kautilya, there is no control over the *daivam* or natural *vyasana*. But for *manusavyasana*, though misfortune is responsible for them, he equally blames human beings. Thus, for him, the calamities fall either by misfortune or by wrong policies (8.1.3). After mentioning them, he has warned the king that it was his duty to protect his subjects from these calamities (4.3.2). Experts in Atharvaveda or in practices of magic should perform rites for destroying evil spirits (4.3.40).

There are eight kinds of providential visitations: They are fire, floods, pestilential diseases, famine, rats, tigers (*vyáláh*), serpents, and demons. From these shall the king protect his kingdom. Persons acquainted with the rituals of the Atharvaveda, and experts in sacred magic and mysticism shall perform such ceremonials as ward off the danger from demons.

On full-moon days the worship of Chaityas may be performed by placing on a verandah offerings such as an umbrella, the picture of an arm, a flag, and some goat's flesh.

In all kinds of dangers from demons, the incantation, 'we offer thee cooked rice', shall be performed.

Such ascetics as are experts in magical arts, and being endowed with supernatural powers, can ward off providential visitations, shall, therefore, be honoured by the king and made to live in his kingdom.

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3. Tantra Shastra for Guidance in Kaliyuga:

The Tantras or Agamas as they are otherwise known have been looked upon as texts of scriptural importance. A tradition has it that the Agamas are the fifth Veda. It is declared that each age has a God-given Sastra to Guide it. The significance of the tantra can be understand from the general perception that Satya Yuga has the Veda, Treta has Smriti, Dvapara the Purana and the Kali Yuga – the Agama or Tantra.

4. Combating Diseases by Extraordinary Techniques :

Treatment of different diseases through incantations and the use of different herbal products, some fundamental principles of approach of the priest-physicians are discernible. The foremost is the simultaneous, many sided approach to diseases, viz.

1. To propitiate God
2. To make the demon flee
3. To use herbals as amulets and
4. To make a medicine out of a herbals for internal administration

Atharvavedic Medicine Practitioner has to be showman. He had to pray, chant, shout, threaten, even use violent language and make fearful gestures. All this is to impress upon the people around including the patients' kith and kins.

In India the profession of healing was practiced by surgeons (*Salya Vaidya*) physicians (*Bhesajas*) priest-doctors (*bhesajahavana*), poison-curers (*Visaharas*) and demon-doctors (*Krtyaharas*).

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5. TANTRA AND SCIENCES :

5.1 TANTRA BIOLOGY: Tantra scriptures provide significant information on embryology, anatomy and physiological development. The facts about the human body have been stated under the following categories: *Sarirotpatti-krama* (process of formation of body), *Sarira-sthanadi-nirnaya* (location of nerves, etc., within the body), *Bhutaguna* (qualities of elements of the body), 2 *Sarirastha-vayu-nirnaya* (determination of the life-winds within the body), *Sarira-kosa-varnana* (description of the sheaths within the body). The description of the origin and development of the foetus is basically true to life[1].

5.2 TANTRA CHEMISTRY: To chemistry and alchemy the contribution of Tantra is unique. The chemical and alchemical information, contained in the Tantric Rasa-sastra, may be broadly stated under the following heads: process of medicinal preparations consisting mainly of mercury, 'killing' (marana) of mercury, transmutation of copper and iron into gold with mercury, process of 'killing' metals and minerals, methods of extracting the essence of copper pyrites and zinc from calamine, operation of metals, use of sulphuric acid, metals and alloys, recipes for cosmetics, refinement or purification of important minerals, liquefaction of mica, fixation of mercury recipe for Aethiops mineral, 'killing' of mercury, colouring of metals, purification of quicksilver, elements of composition of mercury, preparation of calomel, fabrication of gold and silver, extraction of zinc from calamine, copper from blue vitriol[2].

1. A Companion of Tantra, p-64.
2. Ibid, p-65.

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5.3 TANTRA AND AYURVEDA:

In the *Kubjika-tantra*, there is a passage in which Siva is represented as speaking of *parada* (mercury) as his generative principle. The efficacy of mercury, subjected to *marana* for six times, is lauded Thus, the use of mercury in that far-off age is attested. The *Rasa-vaidyas* propounded a philosophy of body in terms of its chemical reactions. This philosophy came to be known as *Rasesvaradarsana* or *Kayatattva*. The chief exponents of this school are named as Mahadeva (Siva?), Adinatha, Nityanatha, Candrasena, Goraksanatha, Kapali, etc. Another class of physicians, who depended mainly on mercury preparations, was the Siddha (in Tamil, Sittar) sect of South India, also called MaheSvara Siddhas of the Suddhamarga. Their mode of treatment came to be known as Siddhacikitsa. It is learnt that one of the seven sub-sects of this school was founded by a Chinese Taoist, named Bhoga, who had miraculous knowledge of alchemy. Closely allied to the Rasesvara Siddhas were the Natha Siddhas. Each of the nine Natha Siddhas was usually believed to have headed a community of alchemists who were adepts in the preparation of drugs designed to retard old age, cure diseases and counteract poison. Some Tantric works (e.g., the Rasa-ratna-samuccaya, Rasa-raja-laksmi, Sarngadhara-sarngraha, etc.) reveal considerable knowledge of medicinal chemistry. The minerals, having medicinal properties, are divided into four classes, viz., Rasa, Uparasa, Ratna and Loha. Rasa was mainly applied to the employment of mercury and metals in medicine. Abhra (mica), maksika (pyrite) and six other substances are the principal rasas[1].

1. A Companion of Tantra, p-67.

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5.4 TANTRA – DHVANI AND SHABDA[1]

Tantra has made speculations about sound. It is of two kinds viz.- *Dhvani* and *Varna*. *Dhvani* is sound not conveyed by letters of the alphabet, whereas Varna means such letters representing different sounds. It has been stated that difference of tone is the cause of this twofold aspect of sound. As a matter of fact, however, there is no difference in the two kinds of sound; *Dhvani* is the real thing and *Sabda* is its manifestation. This *Sabda shakti* is identified with *KulaKundalini* making indistinct sound at the *Muladhara*.

It is stated that a great *Mantra* repeats itself when inspiration and expiration through the circular movement of the vital air of *Jiva* revolves around the wheel of *Dhvani*. Such a *Mantra* is called *Ajapa*. The consciousness in the *Jiva* is nothing but the eternally existing *Shakti* of *Dhvani* in the child in the womb. The vital *Shakti* of *Jiva* is only *Dhvani* in the form of *Ajapa Mantra*. Seven stages of the words have been conceived. The extremely subtle state is called *Para*; its issues from the *Muladhara*. The less subtle state is called *Pasyanti*; in this state it reaches the heart. The still less subtle state is known as *Madhyama*; it exists in conjuction with *Buddhi*. The gross state is called *Vaikhari* issuing from the throat.

The fact that tantra paid more attention to the 'experimental' dimension of life does not imply that its wide ranging psycho experimental techniques existed in a vacuum. It has highly elaborate systems of atomic theory, space-time relationship, astronomical observations, cosmology, palmistry, astrology, chemistry, alchemy, and the like[2].

1. A Companion of Tantra, p-77.
2. The Tantric Way, p-13

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Human experience owes to tantra the discovery and location of the psychic centres in the human body and its various yogic disciplines, which are supported by visual and abstract symbols. Tantras are unique in the sense that they posit an element of realism in nature and life in their diverse manifestations. No phenomenal manifestation is antithetical to self-realization. However ephemeral life may be, everything that exists has its own positive dimension. Hence, instead of drawing away from manifested nature and its obstacles, the tantrika confronts them in a face-to-face relationship. Perfect experience results in the experience of the whole, i.e., consciousness as being and consciousness as the power to become.[1]

In the famous book viz. 'Principles of Tantra' (page-143), Arthur Avalon quotes from the *Vishvasara Tantra*, as,

> *"There is no birth like unto the human birth. Both Devas and Pitras desire it. For the Jiva the human body is of all bodies the most difficult to come by. For this it is said that human birth is attained with extreme difficulty. O Parvati, amongst those beings who have obtained this rare human birth, those who have conquered all doubt are very few, and of those who have conquered doubt such as are attached to Mantra and Tantra are again very few. Among such pious men as are attached to Mantra and Tantra, such as are proficient in Tantra, which is adored by all, are the best; and again, amongst the latter the Sadhaka is the best of all, who is deeply versed in all the Tantras."*

Thus, we observe that Tantra wraps both spiritual knowledge as well as scientific knowledge.

1. The Tantric Way, p-13

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CHAPTER 2.

SPIRIT COSMOLOGY

The Sanskrit term '*Samsara*' means coming and going, the cycle of birth, action, death and rebirth; the world in which all live who have not, by knowledge of the self (*Atmajnana*) and the extinction of the will to separate life, attained liberation (*Moksha*). Brahman is the root of the eternal *Asvattha* – the fig tree, with roots above and branches below (Kath. Up. 3.2.1; *Srimad Bhagavad Gita* 15.1).[1]

The famous book on Astrology viz. *Surya Siddhanta* contains a chapter on cosmology and geography, in which the earth is portrayed as a self-supporting globe floating in space and surrounded by the planetary orbits. The Puranic Mount Meru is defined as a literal polar axis, passing through the poles, with dwellings of the gods at the northern end and dwellings of the demons at the southern end. In the four quarters, extending South from the North Pole to the equator, are four continents with four equatorial cities.[2]

An aspiring Tantra practitioner is supposed to know the proper Hierarchy of Creation as per ancient Hindu scriptures. It is mandatory for a Tantrik to know the concept of creation and the methodology involved. In this context in Markandeya Purana, Markandeya has stated that-

कुशलाकुशलैर्ब्रह्मन्भाविता पूर्वकर्मभिः
ख्यात्या त्या ह्यनीर्मुक्ताः प्रलये ह्युपसंहृताः

Creation is impregnated with the good and bad actions (Karma) of previous existence; and because of this well-known law created beings though they are destroyed in the dissolution is not delivered, from the consequences of their actions.

1. Principles of Tantra, Arthur Avalon, p- 131
2. The Cosmology of Bhagavata Purana, p-17

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Further, Rishi Markandeya relates how Brahma created the Asuras, the Gods, the Pitrs and Mankind, and the night and day and the two twilights, and the times when those beings were powerful. He relates the creation of the *Raksasas, Yaksas*, Serpents, *Pisacas*, and *Gandharvas*. Next of all beasts, birds and other animals followed by various sacred hymns and meters. Then of the lightning, thunder, and other phenomenon. And lastly Brahma assigned all things their shapes, pursuits and names.

Cosmologies are important in negotiating relationships between the different social groups as well as between the different classes of beings who inhabit various spheres of the cosmos (gods, demons, ancestors, animals, planets, etc.). In Hindu cosmologies, human beings are central for sustaining these relationships, but they are not at the centre of the cosmos. Rather, the human world has many borders and usually extends to other spheres (divine, ancestral, planetary, demonic, etc.) that may interfere with the human world in one way or the other[1].

Cosmology implies the narrating, mapping, analysing and explaining of the emergence and interconnection of the basic elements of life, and the different spheres of existence. Questions about the beginning of the world, the origin and nature of living beings and their role in the process of creation have received a huge variety of answers in Hindu religions of the past and present.[1] Cosmology makes it possible to set up – or to cross – boundaries in the human sphere by connecting them to other inhabitants, spheres, powers and times of the cosmos, a feature that can have significant implications for the power relationships in a certain social formation.[2]

1. The Continuum Companion to Hindu Studies, p- 62.
2. Ibid, p-63.

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One who has no present only has a past, is called ghost. The ghost is one that is not visible to everyone but, its existence is not deniable. They exist among the living beings in different forms.

Soul is categorized in three forms as Souls, Spirits and Subtle Souls. The soul is differentiated according to the form of physical attire.

- When the soul has a body it is defined as *Jivatma*.
- When it lives in lust and harmonious body then it is called a Spirits.
- When a soul enters a subtle body it is called Subtle Souls.

These spirits are very powerful in different ways beyond our imagination. There are various ways in which they are called by necromancers according to their characters like *Ghost, Demons, Monsters, Vampires, Yakshas, Rakshasa, Preta* and *Gandharva* etc.

BELIEF IN GHOSTS AND SPIRITS

Hindus believe in the existence of ghosts and spirits. The Upanishads refer to stories about ghosts, spirits and celestial beings possessing human bodies and speaking through them. They are considered to be unfortunate souls who because of a curse or the terrible sins committed by them such as suicide remain suspended in the region between the higher worlds and the earth. Some of the spirits are good, awaiting the completion of their punishment and release from their current state, while other may continue their evil ways. They are believed to hang around desolate places, deserted buildings, ancient ruins, on the branches of old trees and in grave yards. They usually seek and trouble people of impure minds and unclean habits. Good spirits on the other hand loiter near the places where religious ceremonies are performed or discourses are given. They do not harm anyone and

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instead may even help the needy. Some of the tantric practices allude to the possibility of transferring a jiva's vital energy into a dead body in order to revive it temporarily for certain rituals, or taking control of a suspended soul to perform magic or cause harm to others, or driving away possessed souls using magic and rituals. The Yajurveda contains hymns to exorcise and ward off evil spirits and seek protection against evil spells. Certain ancient ascetic traditions of Saivism excelled in magical rituals allegedly enabling the embodied souls to exchange their bodies or forcing wandering spirits to enter into dead bodies and speak to others.

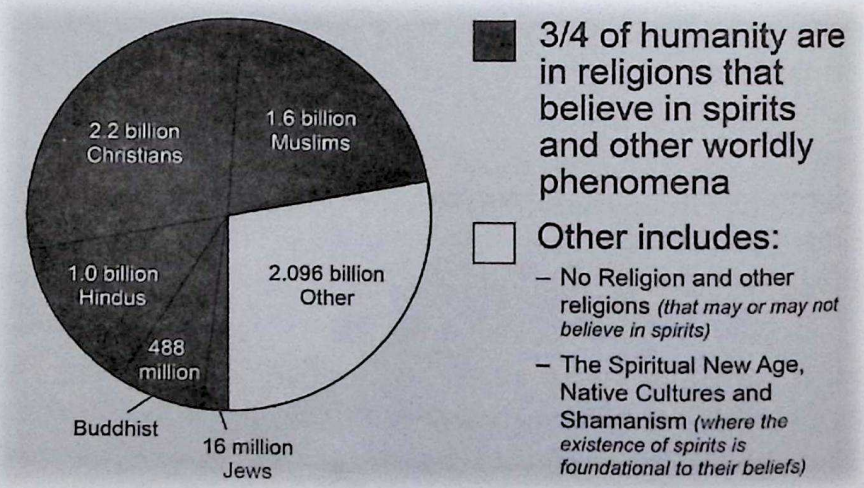
2.2 billion Christians
1.6 billion Muslims
1.0 billion Hindus
2.096 billion Other
488 million
Buddhist
16 million Jews
3/4 of humanity are in religions that believe in spirits and other worldly phenomena
Other includes:
– No Religion and other religions (that may or may not believe in spirits)
– The Spiritual New Age, Native Cultures and Shamanism (where the existence of spirits is foundational to their beliefs)

Figure 2.1

Courtesy: https://universalmedicinefacts.com/entities-spirits-and-ghosts-serge-benhayon-offers-a-core-religious-understanding/

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SPIRIT COSMOLOGY

Samkhya Darshana speaks of 14 kinds of Physical domain. In which 8 kinds of *Braahm, Prajapatya, Aindra, Paitrya, Gaandharva, Yaaksha, Raakshas* and *Paisach* is called *Daaiv Sarg.* As far as *Guna* based classification is concerned, it comes under *Sattva Vishal.*

Second is *Maanush Sarg,* which is also called *Udharva Sarg.* It is medium or in between. In terms of *Guna* Classification it is *Rajo Vishal.*

Immovables, insects, animals and birds is placed under *Tiryag* Domain. It comes under the aegis of *TamoVishal guna. Tamo Guna* is primary principle in Nature. Hence it is also known as *Mool Sarg* (primary / Root Domain).

These 14 kind of Species constitutes *JivaLoka.* Bhagawan Sri Krishna has mentioned this in two verses of *SankhyaDarshan.*

अष्टविकल्पो दैवस्तैर्यग्योनश्च पञ्चधा भवति ।
मानुषकश्चैकविध: समासतो भौतिक: सर्ग: ॥ ५३ ॥

Natural or inorganic or matter oriented phenomenon is the result of 8 orders of variations and the organic or sub human order is of five orders of variation. The human order is from a single variant in the five. These three classes succinctly provide the complete spectrum of phenomena.

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उर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलत: सर्ग: ।
मध्ये रजोविशालो ब्रह्मादिस्तम्बपर्यन्त: ॥ ५४ ॥

Meaning: Ascending order of outward manifestation is predominantly Sattvic and the descending inward mode of creation is predominantly Tamasic and the intermediate range is predominantly Rajasic and it is consistently so right from the source of the dynamic creative field to the final coherent static order of manifestation.

Maharishi Yatindra in his book "*Kundalini Tatra Rahasya*" (page-28, 30) have provided detail information about the cycle of life on the earth. (Please refer Appendix - Vide Page 148)

He states that - The *Brahmanda* (*akasha* area) is divided into seven colors as—white or transparent, violet, blue, green, yellow, orange and red. (Each in turn is classified into *Sattva, Rajas, and Tamas*). Further he states that - Gases that are found in the *akash* (sky) are of different types on the basis of physical, chemical and molecular structure, in turn classified into - Ionosphere, Troposphere, Exosphere, etc. However on the basis of metaphysical properties the regions of the *akash* is classified into three---*Sattva, Raja and Tamas.*

The sky we observe from the earth is sky blue in fact is a combination of different molecules of violet, blue or green colour. The white or transparent *akash* is abode of many jivas like aquatic, terrestrial, avian etc. In the blue akash bodiless souls dwell that are incompetent to get rebirth, like Ghosts etc. The green *akash* remains in dark.

Those souls, which after leaving the body reach green *akash* and goes (bounces) back to earth, are usually unable to take rebirth and wanders in the *Mrityulok* (Earth). Whereas those souls which

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bounces from the *Sattva* region take birth in the immobile jivas (like trees).

Those souls that bounce from the yellow *akash* of *tama* region takes birth as unicellular organisms, Bacteria etc. From the *rajas* region, bounced soul takes the birth of snakes, animal or like etc. and those from *sattva* regions takes birth in intellectual class of animal.

The spirit world is hierarchical in a dual sense. Spirits are not only ranked in terms of their moral perfection, but also occupying different moral ranks are also conceived as residing on separate spatial planes. This concept is accepted by all Tantriks.

The lowest level of the spirit hierarchy, which is conceived as starting only a few inches above the earth, is inhabited by spirits that departed from their bodies in an unsettled state—the intranquil spirits. These spirits may be bound to earth through a special attachment to the living which grows either out of inordinate love or an unmet obligation—for example, an unpaid debt. Spirits may also occupy this lowest rank because they have failed to fulfill their spiritual potential in life. People who have died prematurely (especially through suicide, a fatal accident, or violent crime) fall into this category, as do those who have devoted their lives to material pursuits.

Our scriptures mention all the various hells, like *Raurava* and *Maharaurava*, and each of them can be identified. *Raurava*, which means "terrible" or "terrifying," is an ethereal hell. This is terrifying because anyone who is sent to such a hell is born into an ethereal womb as a spirit.[1]

1. Aghora I, p- 196.

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Nevertheless, it is essential to know that they do not eternally belong to the same order and that, as a consequence, these orders do not constitute distinct species: they indicate different degrees of development. The spirits follow the progressive march of nature. Those of the inferior orders are still imperfects; later, after depuration, they reach the superior orders; they move along the hierarchy while acquiring qualities, experience and knowledge which they still lack. The breast feeding child is not similar to what it shall be at a mature age; however it is always the same being.

The classification of the spirits is based on their degree of progress, their acquired qualities and their imperfections which need to be stripped off. By the way, such classification has nothing of absolute. Each category only shows one key feature but from one degree to the next the transition is soft, the nuance fades away towards the extremes, like it does in nature, in the colors of the rainbow or in the several stages of human life. It is then possible to form a higher or lower number of classes, according to the point of view used to consider the subject. The same happens to all forms of scientific classification: they can be more or less complete, more or less rational, more or less accommodating to the intelligence but, whatever they may be, they can never change the fundamentals of the Science.

The spiritual world is composed by souls of all humans on this Earth and other spheres, released from the corporeal ties; by the same way, all humans are animated by incarnated spirits. There is therefore solidarity between these two worlds: men will have the qualities and imperfections of the spirits to whom they are united; the spirits will be more or less good or bad, depending on the progress they have made during their corporeal existence. These few words summarize the whole Doctrine. As the acts of men are the product of their free will, they retain the stamp of perfection or imperfection of the spirit that

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animate them. It will be, therefore, easy for us to have an idea about the moral state of any given world, according to the nature of its inhabiting spirits; somehow we can describe its legislation, draw a picture of their customs, their habits and their social relationships.

FIVE ELEMENTS AND SPIRIT WORLD:

This world is domicile of both visible and invisible beings. *Manushya Yoni*, *Pashu Yoni*, *Tiryag Yoni*, etc constitutes visible *Yonis*; however there is yet another invisible *PretYogi* (Spirit Kingdom). All living things on earth are *PanchBhautik* (Made of Five-Elements) like Human beings, Animals, Birds, Plants and Trees.

Pret are also *PanchBahutik* but they have more *Vayu Tattva* than other living beings i.e. they are *VayuPradhan* Beings. The *Prithvi Tattva* (Earth Element) doesn't exist in *Pret Yoni*. Hence they are invisible and strong. Since they are invisible, it is impossible to prove the existence of *Pret Yonis*.

When the *Shradd* (श्राद्ध) of any dead person is executed, the *Pind* (पिण्ड) is offered in the name of *Pret* (प्रेत) of such person as,

'प्रेतत्वविमुक्तये एव पिण्डस्तुभ्यं स्वधा'.[1]

1. *Parlok Aur Punarjanmank*, p - 421

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BHUTAS भूत (A set of beings created by Rudra).

Bhutas, are spirits of the newly dead who are still quite attached to embodied life. According to *HariVamsa* (II.554) and *Vishnu Purana* (1.5.44), Bhuts are derive from *Krodha.* They are not yet clearly ghosts, but they lie between ghosts and other *Pisitasinas* ("eaters of raw flesh"). Evil Bhuts are closely associated with ghosts in the epic and in modern times. Bhuts are identified with Pretas, the concept including imps, ghosts, and goblins.[1]

The Bhut as a spiritual being is not so much an imp as he is a great fiend. In general, Bhut is any creature, *Kalah pacati bhutani* (11, 2, 24 = Maitrayani Upanishad 6, 15), but as a malicious demon its nearest parallel is found in Sattva, "being" and spirit, good or bad, but with a tendency toward evil.[2]

Bhuts are akasaga, but especially are they night-wanderers, naisani, going with Yaksas, Raksasas, etc., in troops, all described as raudrah, pisitasanah (R 1, 34, 17f.). The Bhuts are "huge and very strong" and are countered by austerity and fire-lauds.[3]

In the Puranas, Rudra is acknowledged as the Bhuta chief. That is why Rudra is known by such names as "*Bhutanayaka*", "*Gananayaka*", "*Rudranucara*", "*Bhavaparisada*" etc. In Vamana Purana, the number of Bhutas is given as 11 crores. *Skanda, Sakha, Bhairava* are the chief among them. Under them are innumerable Bhutas. *Ashes* and *Khatvamga*, etc. are their weapons.

1. Epic Mythology, p-36.
2. Ibid, p-36.
3. Ibid, p-37.

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In the *Brahmanda Purana* there is the following story about the birth and shape of Bhutas:

> Bhutas are one of the subdivision of Pulaha's creations. Long ago, Brahma asked the Rudra, Nilalohita, to perform the function of creation. Accordingly he begot thousands of Bhutas in the womb of his wife Sati. All the issues were the exact replica of his own figure. Lean limbs, long ears, thick hanging lips, red eyes, bushy eyebrows, long, pointed and protruding teeth, long nails, matted dirty hair, etc. were the grotesque features of these Bhutas. These music-haters used serpents as their *Yajnopavitas* (sacred threads). These spirits who loitered in Siva's assembly were, as a rule, naked and carried skulls on their heads. But at times they wore fantastic dress with elephant skin. Their chief weapons were trident, bow, sword, etc.[1]

1. Encyclopedia Dictionary of Purana, p-232.

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CHAPTER 3

GHOSTS/ EVIL SPIRITS IN HIMACHALI CULTURE AND MY CONFRONTATIONS WITH THEM

One who has no present only has a past, is called ghost. The ghost is one that is not visible to everyone but, its existence is not deniable. They exist among the living beings in different forms.

Soul is categorized in three forms as Souls, Spirits and Subtle Souls. The soul is differentiated according to the form of physical attire. When the soul has a body it is defined as *Jivatma*. When it lives in lust and harmonious body then it is called a Spirits. When a soul enters a subtle body it is called Subtle Souls. These spirits are very powerful in different ways beyond our imagination. There are various ways in which they are called by necromancers according to their characters like *Ghost, Demons, Monsters, Vampires, Yakshas, Rakshasa, Preta* and *Gandharva* etc.

One of the most frequently asked question is - what are causes of existence of the ghosts? And where do they live? According to the sacred book the *Bhagawat Gita* life and death is a process of a cycle that keeps on rotating. The soul is imperishable it only changes body. Death is like *ad hoc* change of body like we change our clothes after they get dirty souls change their body. When the old body gets deteriorated the soul takes off for a new body.

Sometimes when people die premature death due to many reasons like; suicide, accident or any kind of accidental death, murders lead to disruption in the disorientation from the cycle of creation. They do not get their right place and wonder in the living realm in the form of ghosts until their destined time of death comes and they depart from ghost form and again enter the cycle of creation.

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CHARACTERISTICS OF A SPIRITs / BHUTAs:

- A spirit is ethereal.[1]
- A spirit is of the same form as the mind, so it can enter your brain and do plenty of damage: create temptations, pervert your intellect, and so on. Only if your acuity is as subtle as theirs will you be able to control them absolutely.[2]
- *Bhuts* are able to alter and assume forms of various animals at will, but are usually seen in human form.[3]
- However, their feet often reveal them to be ghosts, as they are backwards facing.[4]
- As the earth is regarded as sacred or semi-sacred in many traditions of the Indian subcontinent, *bhoots* go to lengths to avoid contact with it, often floating above it, either imperceptibly or up to a foot above.[5]
- Bhuts cast no shadows[6].
- Bhuts speak with a nasal twang[7].
- Bhuts are very fond of milk[8].

1. Aghora I, p-193.
2. Ibid.
3. *R.E. Enthoven; Arthur Mason Tippetts Jackson*, Folklore Notes - 2 Vols., *Asian Educational Services, 1989,*
4. *Österreichische Leo-Gesellschaft, Görres-Gesellschaft, Anthropos Institute*, Anthropos, Volume 57,
5. *Zaunrith'sche Buch-, Kunst- und Steindruckerei, 1962,*
6. *William Crooke*, The popular religion and folk-lore of northern India, Volume 1, *A. Constable & Co., 1896, p.237.*
7. *Ibid*
8. *Ibid*

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- Malevolent male spirit appears in spotless white clothes. Its abode is trees and field-embankments. It appears and disappears in moments
- They often lurk on specific trees and prefer to appear in white clothing[1].
- Sometimes *bhoots* haunt specific houses (the so-called *bhoot banglas*, i.e. *bhoot bungalows*), which are typically places where they were killed or which have some other significance to the *bhoot*[2].

PROVOCATION OF SPIRIT AND POSSESSION BASED ON *RNANUBANDHANA* : Most spirits are not evil, they are just miserable, but they will attack if provoked, like a dog or a snake, and, of course, they can only take possession of someone with whom exists some *rnanubandhana*. And what sort of possession occurs will depend on the type of spirit[3].

LIFE SPAN OF SPIRIT: Spirits have no physical bodies, and therefore they cannot die. They have no choice but to exist, no matter how painful and miserable may be their plight. There is no time limit. They might have to wait millions or even billions of years, until a higher being takes compassion on them and makes them enter wombs[4].

ATTACHMENT OF SPIRIT: To escape from a spirit is next to impossible once someone have taken work from him[5].

1. *Office of the Registrar General*, Census of India, 1961, Volume 8, Part 6, Issue 9, *Manager of Publications, Government of India, 1962.*
2. *Amaresh Misra*, Lucknow, fire of grace: the story of its revolution, renaissance and the aftermath, *HarperCollins Publishers India, 1998.*
3. Aghora I, p-194.
4. Ibid, p-196.
5. Ibid, p-198.

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Ghosts are mostly found in places like:-

1. Old abandoned mansions, houses.
2. Accident sights and accident prone areas.
3. Hospitals.
4. Old big trees.
5. Suicide Spots.
6. Ruins of old constructions.
7. Graveyards/burial places.
8. Big cracked rocks.
9. Old tunnels passing through thick forests.

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GHOSTS IN HIMACHAL PRADESH:

It would be worth mentioning about certain kinds of peculiar spirits found in Shimla Hills, District-Kullu in Himachal Pradesh. In the following pages, I am going to share about my thrilling experience with spirits during my Tantra research. My research will also focus of the genre of Ghosts found in Himachali culture which needs to be investigated further.

◆ TYAYA - A QUEER SPIRIT

A queer case of *Preta* (Ghost) called *Tyaya* found in Himachal's culture. This is a queer type of spirit (*Preta*) called *Tyaya* in the culture of Himachal Pradesh that is venerated as deity by the family members and relatives of the deceased.

People who die an untimely or unnatural death that leads to unfulfilled desires of the dead people their emotional attachment with their loved ones even after their death and their unfulfilled and unsatisfied aspirations of lifetime create hindrance in the path of their final journey from the living world. They stay on with the family and communicate with them by possessing a body from the family members to share this aspiration about their reason why they could not leave.

In Himachal's Culture we call them *Tyaya*. We love and respect these Tyayas as we loved them when they were alive but in a more spiritual manner. To communicate with them includes a traditional ritual Necromancer. A professional tantric is called for the rite to be performed he uses his knowledge and tools to summon It. Then the soul possesses a body of a family member. The behavior and activities of the spirit when it possesses the body, always acts the same as it were during his/her lifetime and talk about their grief and sorrows due to which they could not depart from the living world.

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They demand for their favorite food, they meet with their loved ones and then so often demand for veneration in an idol made of gold or silver to be established as a memorial of the dead. With the passage of time when destined time of the dead arrives the soul departs from the living world.

Many times, it has happened that people who die in an accidental or are murdered/assassinated is unknown to the family but known only to the dead. This creates a feeling of rage and revenge which causes an obstruction for the soul to leave the world and move on. In order to acquire justice, such victim soul possesses the body of a family member and reveals the actual cause death and thus exposes the culprit who is responsible for that unfortunate death. The culprit confesses his act publically before the *Tyaya*. *Tyaya* demands justice so that, it can enter the afterlife in peace.

Sometimes it happens that a people who has stashed wealth from his family members, die before telling them. Such spirits also don't find peace and their extreme attachment towards money don't let them move on. Such spirits also make contact with the family members to share the whereabouts of hidden wealth.

Souls can be good as well as evil depending on their nature. The negative energy and positive energy or the negativity and positivity of the spirit depend upon the very reason for the existence of the spirits. They can be very aggressive and dangerous at times, if we try to temper with them.

Predominantly there is great faith & trust in *Tyaya* in our locality. And people worship them because of its divinity and so are scared of committing any crime/sin due to its revealing nature.

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Figure 3.1 Tantra Necromancer Dr. Vishwajit Vishwasi

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◆ Brazier Hilly Ghost "*Gethu Rakashas* "
(Ghosts carrying brazier i.e. *Angethi*) on their heads.

These are somewhat different kind of ghosts that are visible only at night in abandoned hilly area. People can see them from distant places very easily. During my research, when I made inquiry about these demons from shepherds, hunters, nomads, herbalist and people residing in extreme hills and jungles, I got confirmation about the existence of *Gethu Rakshas*. I found many witnesses who had seen them, and they disclosed that there was a particular area where even today they are visible eventually. I investigated this thing personally by staying there and I was lucky to see them by my own eyes.

These ghosts are seen in the form of clusters of fire lights. Usually they appear in a queue in the beginning we see them as two or three lights start to multiply into twenty to thirty lights very fast in an unexplainable manner. These lights can be seen extinguishing and enlightening occasionally. Sometime these lights stay in a particular spot and sometimes we can see them moving in a queue in one direction.

There is a saying in the localities that these ghosts carry burning brazier (*Angethi*) on their heads. They appear and disappear in groups. It is said that they are the ghost of orphan or abandoned children who are walking in the living world with these fire torch on their heads.

Many people have also witnessed and confronted these ghosts by chance and explain the appearance of these ghosts very unpleasant and horrifying.

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◆ Female Evil Spirit Shagani and its Confrontation.
Chudail (Female Ghost)

Daayan or *daayani* is a term for a witch in Indian descended from Sanskrit word (*Dakini*) which refers to a female supernatural being in our local *Pahari* language we call them (*Shagni*) who are the unsatisfied souls of female who die an unnatural death, such as death due to suicide, rape or physical harassment or during pregnancy (during child birth). We all have heard about tales of these demonic creatures.

I am sharing an incident of my confrontation with a *Daayan* that happened with me about fifteen years ago. My ancestral, house lies in a hilly area of Himachal where even today people are dependent on the forests for fuel wood and fodder for animals. People go out to forest to collect wood for fuel and grass for cattles. One evening I went to the forest far away from my house for *sadhana*. After walking for a few miles, I noticed that some ladies were talking to each other; I thought that they might be the local women of the village who would be returning from the jungle with their firewood & fodder.

As I was moving towards the direction of the voice the laughing and screaming started to rise. It was getting dark and at that late hour, I wondered why someone would be in the jungle.

As I was in middle of this thought and suddenly I felt a chill in my spine and I heard a woman talking to me about my whereabouts and asking me about when I was to return back home. She said she was glad to see me because she was scared to walk through the forest alone because it was going to dark. She said "she had seen me coming and she was waiting for me". So that I would accompany her back home. She seemed a little strange to me because she was very well dressed in new clothes and jewellery and I felt this thing was very unusual.

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I tried to identify her so I came a little closer to her and noticed that only one teenage girl was sitting alone there. No one was around to talk or firewood no fodder was also visible to me.

When I asked about her acquaintance, she started to laugh like a lunatic that really frightened me. She started to stare at me strangely and when I asked who she was she said "you will recognize me eventually" and started to transform into something hideous. The height of the girl started to increase and the appearance of her was unexpectedly horrifying and very unusual after her transformation. I recalled the folklore about *Daayana* that these evil creatures are very attracted to males. They lure them in their fake beauty and hypnotize the victim and take them to their inn. They take of their eyes so that he can't escape and they exploit them physically and mentally and fulfill all their physical desires. This incident has happened to someone in my area many years ago. As I begin recite the specific mantra for my safety and its subjugation, it disappeared by that moment.

These incidents were like fairy tales for me but when I visualized these things myself I had no choice but to accept the fact that these things do exist even today literally and this provided me a new concept for my research study.

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◆ My encounter with a ghost named TUNDI RAKSHASA

It is an old incident of my life that I am going to share with my readers about my experience of an encounter with a demon named *Tundi Rakshasha.* According to our ancient rituals, the goddess of our area viz. *Devi Damasan Kushwa* selects a team of young and experienced elders to fetch a special kind of wood from special jungle. That jungle is far away from the village and is quite a long on foot journey that has to be taken by the group to make the carriage Palanquin (*Rath*) of the goddess on which she travels with her priests followers and pujaris. The team that was selected has to carry their daily needs and food on their backs while taking the journey.

Rest of the team had started their journey early. My cousin, uncle and me started a little later. We continued our journey with great excitement with my backpack filled with food and needed things on the way. We stopped by one of my relatives for refreshment and they offered us few drinks and we continued our journey. While we were travelling we indulged in gossiping and could not keep a track of time. It started getting dark on the way when I was somewhat frenzied and exited, a thought struck my mind that we were going to cross through a desolate thick forest inhabited by a ghost called *Tundi Rakshasa* and I had heard many folklores about this *Rakshasa* and its chaos since decades.

What to do? what not? I was in great dilemma meanwhile we reached in the boundary of the demon. We were very tired and sat under a big tree to relax when we heard a banging sound around us. I asked my cousin to hand me the torch from his bag. As soon as, he handed me the torch the ghost snatched the torch from my hand into two pieces. It got pitch dark, it started attacking me and we scuffled for some time. My cousin and my uncle were spectator

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to this unusual fight due to which they got really terrified and frightened of such a ghostly encounter. They had never expected such a terrifying vision also in their nightmares. They could not utter a word out of fear. I was looking for a pebble to cast my spell of *preta vshikarna mantra* to control/ subjugate the demon, but I couldn't find it at that moment. The demon pulled me from my jacket and started to drag me upwards to the rock in the jungle I was horrified and started shivering from fear.

I got a bad feeling that this could be the end of my life yet I continued to look for the requisite pebble. By the grace of *Maa Kali* and *Ishta Deva* I got hold of the pebble. Till that time he had dragged me far enough, at that moment my *Preta Vashikarna mantra* worked out and nailed it. Now it was in my full control I could not see him in the darkness so I caught him from his hair locks as per the instructions of my guru, and picked a stick and started bashing it. I asked it who it was and why he did so? It bowed on my feet and started screaming and crying it started to talk in a strange manner.

My fellow companions were so frightened that they shouted for help from the nearest village as loudly as they could. Luckily the villagers heard their cry for help and rushed to help with fire torches in their hands. They said that they had heard the screaming and screeching sound from the jungle but they mistook it as roaring sound of fight from the jungle between tiger and a bear that was heard very often.

I was questioning the *Rakshasa* and thrashing him but whatever it was saying was quite indistinctive. I could only figure that it was apologizing for its mistake and requesting to release it and not to take him to the people in the boundary of the local deities. The gathered villagers were filled with rage and asked me to bring the demon to them but, I remembered the directions of my guru that we should get rid of such demonic entities as soon as possible.

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Detaining such demons for long may lead to hazardous consequences so I made him swore not to repeat this mistake ever again and to go some other far off place or I would imprison it by *Tantra kriya* for eternity. He agreed to my conditions and signaled to a place that was far flung hill called Tarapur and promised never to return. As soon as I evoked the *preta swatantra mantra* to set him free. He disappeared with thunder and lightning with a roaring sound towards that direction I came down to the village and to my companions after a lot of struggle.

My hands were bleeding my clothes were torn there were many scars of ghost bites and scratches on my back when I found my fellow companion they all were stunned to see my deplorable condition they got very emotional and hugged me tightly.

All the villagers started ovation of *Maa Kali* in joy. They took us to their village and we spend our night there. We got up early in the morning and started our journey to our destination and reached in the afternoon.

When we shared our last night's tragedy with our group members they got stupefied there were some experienced elders among them one or two were tantric they said that the ghost was residing in that forest since decades.

It killed many people and animals mysteriously no one could dare to challenge his authority and come with clash wall him. No one was expected to escape its fury but by god's grace and blessings of *Maa Kali* I was lucky enough to gain victory in such extreme condition being expert in this and context.

It is an unprecedented, shocking and horrifying ghostly encounter and an unforgettable phenomenon of my life.

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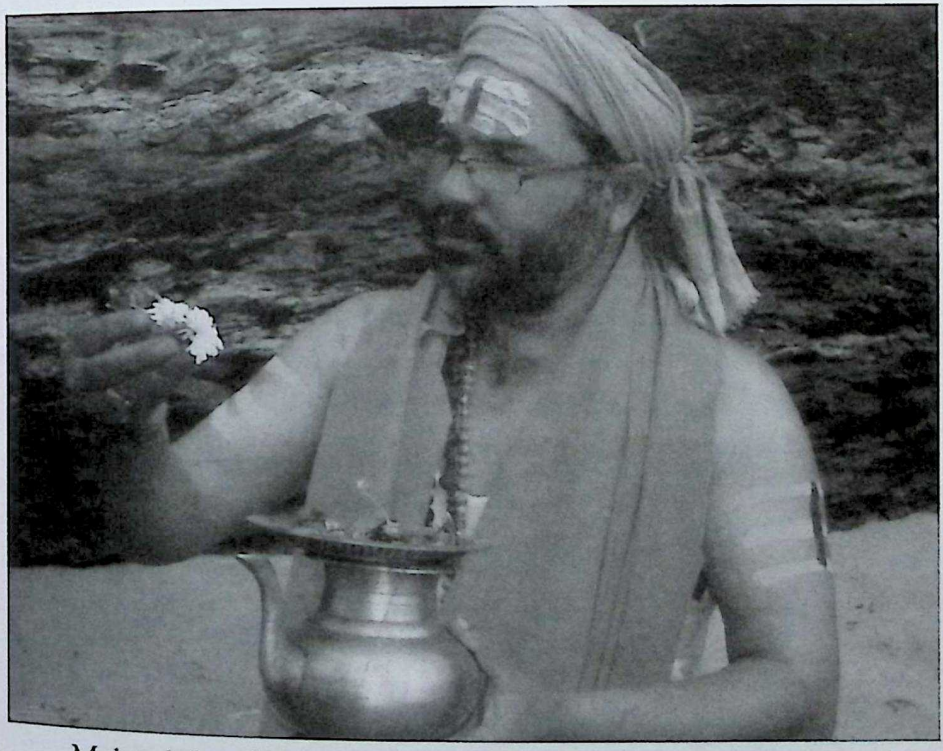

Maintaining the Harmony between Spirits and Human- The Author

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◆ Private spirits (*Doota*) and *Dev Nyayalaya*

In our culture few people have some privately venerated spirits that are kept and worshipped secretly and after a period of time animal sacrifices are made confidently in order to keep them happy and satisfied. In return these spirits protect the wealth, property, crops and help secretly in many personal issues. These spirits are commonly called as *Bhutada, Bhoot, Jentns Dhentu, Rakas, Pokas, Madho, Pahari pudas* (Police) etc. These spirits are worshipped mostly in private chamber of the house where there is no access to an outsider. No one admits to their existence publically.

When an outsider physically assaults, fights, deceives the owner and steals his belongings or harm him in anyway. In our culture usually people do not approach the court for justice instead they cry for help in front of these private spirits asking them to help them and in return promise them desired offering in order to gain favor with supernatural forces and leave the justice in their hands. These evil spirits when invoked by their owner, it latches to the victim and seek revenge by tormenting them physically mentally as well as financially.

Victims who are influenced by these dark entities suffer terribly when they don't find any solution to their problem and the situation start to worsen; it means the problem is supernatural. Sufferer goes to the local deities to make inquiries of their suffering; these local deities are called *Devta Sahib* in local dialect. *Devta* discloses him about the real cause of his sufferings.

When a person is suffering from such supernatural causes then it is said (*Dosh Lagna*) the victim invites *Devta Sahib* to his residence and *Devta* is followed by Its members *Pandit, Goor, Pujari, Kardar Khajanchi* and other followers with *Dholi, Nagadi* (traditional Bajedar) where some spiritual rituals are practiced and the evil spirit is commanded and summoned between the gathered public/

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hoi polloi. The demonic entity possesses one person from the family that discloses its identity and the one who has sent him is called *TUNDI*. Two reputed people of the *Dev Mandali* are selected to call upon the *Tundi* for compromise before the *Dev Mandali* publically. The *Tundi* arrives on the calling of *Devta Sahib* and admits to all the facts disclosed by the *Doot* (evil spirit). During possession he tells about the reason of invoking the *doot* to cause harm to the affected one.

The *Tundi* and the *Doot* are asked for their conditions for compromise with the victim. When agreed to fulfill the conditions of the *Tundi*, sometimes which can be even returning of land, house, ornaments and other valuable articles etc, that are the legal property of the *Tundi* and are wrongly and forcedly occupied by victim. Compromises are also settled sometimes by imposing due financial penalty.

Doot (evil spirit) demands for animal sacrifice before he leaves the house of the victim, goat or sheep sacrifice are common. When the *Doot* picks the goat/sheep during possession by its mouth and dances to some distance to the direction of village then the sacrifice is made. Little blood is sucked by the *Doot* and then it disappears. The person possessed gets unconscious for few minutes and then reinstates.

Devta Sahib advises the opposite parties to obey the compromise done publically and try to maintain brotherhood and peace between them and not to keep any hard feeling against each other in the future. With this, the ritual is over.

It is quite astonishing that even today people have great faith and respect for the justice practiced in a local spiritual way viz *Dev Nyayalaya*.

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From my above mentioned thrilling experience with supernatural entities (*Bhutas, Rakshash,* etc), I am more inclined to carry out research work on our ancient Vedic, Tantra, Puranic, Ayurvedic Scriptures which gives details about these supernatural entities. The earth is inhabited by countless grades of beings, ranging from the highest *Devas* (of whom there are many classes and degrees) to the lowest single cell life like Protozoa, Bacteria. The scale of beings runs from the shining manifestations of Spirit to those in which it is so veiled that it would seem almost to have disappeared in its material covering. The world of Spirits / Ghosts / Bhutas is unique in itself. Only few people are interested to pursue research on these horrible creatures. Fortunately, I feel proud to carry my research work on this subject under the aegis of Tantra. However, scientific community also work in the name of 'Paranormal' research or 'Ghost Haunting'; there are many national and international organization which makes investigation with the help of sophisticated instrument like EMF (electromagnetic field) in popular haunting places.

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CHAPTER 4.

AYURVEDA NECROMANCY: BHUTA VIDYA TANTRA

Tantra shares classical Yoga's aim of spiritual Self-realization, but in Tantra embodiness and sacredness remain compatible. Tantra adds to the model of religious therapeutics the domain of *aesthetic therapeutics* that is, healing of body/mind and spirit through sensory experience and religious arts, such as music and dance[1]. The study of indigenous healing systems is an important step in understanding and improving the delivery of mental health services to all populations.

Bhut Vidya Tantra is essentially one of those indigenous healing systems that is used by a significant number of people in India and other parts of the world as an alternative to the professional health system. Moreover, several studies on *Bhut Vidya Tantra* have concluded that Spiritist healers are effective in the treatment of several mental health problems. This chapter treats somatic and therapeutic elements of *Tantric Bhuta Vidya* in the backdrop of Ayurveda.

The foundation of the spiritist belief system is the acknowledgement of a spirit world which is constantly interacting with the "material world" has already been discussed in the Chapter 3. - Spirit Cosmology & Possession.

1. Religious Therapeutics, p-139 & 140

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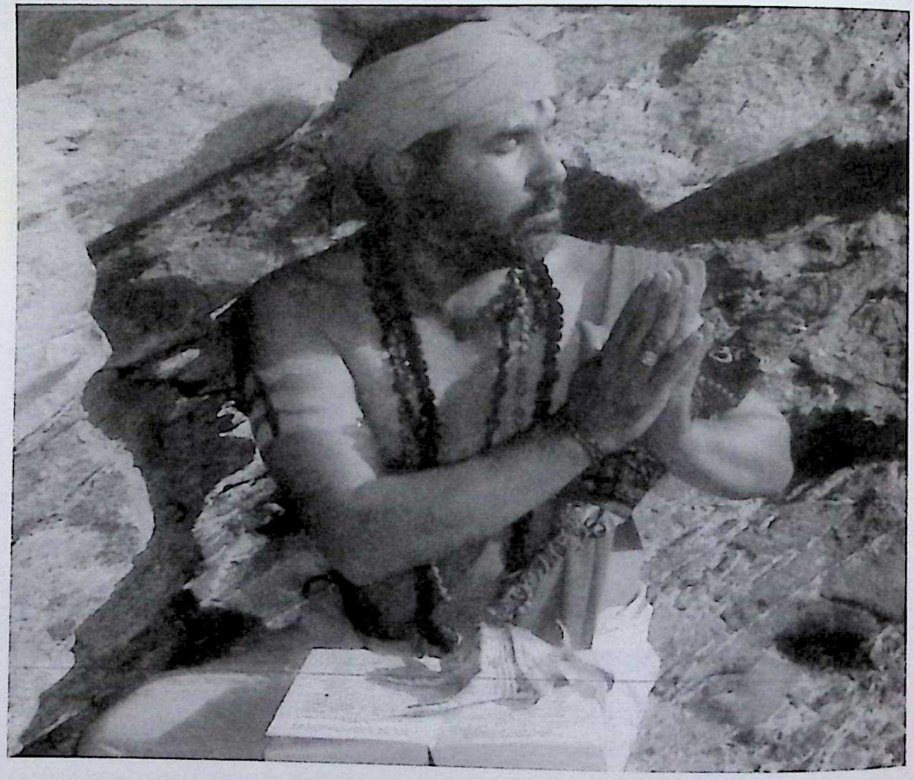

Figure 4.1 TantraAcharya Dr. Vishwajit Vishwasi

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3.1.1 *Graham* Chikitsa* or popularly known as *Bhuta Vidya* is a branch of the eight principle branches of *Ashtanga Ayurveda*. It deals with psychology and psychiatry besides *Shanti-Bali* rituals. It has methods of diagnosis and treatments for diseases attacking mind.

Graha chikitsa deals with the different *Graha*-factors (*G*-factors) that adversely affect the *Chitta*** (Subconcious Mind) of a person. *Graha* and *Bhutaavidya* are used as synonyms.

भूतविद्या नाम । देवासुरगन्धर्वयक्षरक्षःपितृपिशाचनागग्रहाद्युपसृष्टचेतसां शान्तिकर्मबलिहरणादिग्रहोपशमनरथम् ।।[1]

Bhuta Vidya is the science of affliction faced by Human Beings due to possession by malevolent or mild spirits namely *Deva*, *Asura*, *Gandharva*, *Yaksha*, *Rakshas Pitri*, *Pisach* and *Naag* which disturbs the *Chitta*** of possessed person followed by rituals for peaceful de-possession of such *Graha* is known as Bhuta Vidya.

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1. BrihanNighantuRatnakar, AyurvedaUtpattinamadhyaya 1.

*It is to be noted that, the *Graha* of Ayurveda is different from the *Graha* of Astrology. However, meaning remains the same and fits in both the cases. According to the Sanskrit-English Dictionary by Monier-Williams the term '*Graha*' (ग्रह) means 'seizing, laying hold of, holding'.

***Chitta* चित्त (*Sanskrit*: 'memory';) — derived from the root *chit*, 'to be conscious'. *Chitta* is the Subconscious mind. It is the mind-stuff. It is the store-house of memory. Samskaras or impressions of actions are imbedded here. It is one of the four parts of antahkarana.

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Various kinds of Spirits here referred to as *Graha* (ग्रह) and associated therapy as mentioned in one of the famous Ayurveda treatise viz. Sushruta Samhita, written by Acharya Sushruta. Herein, I will also present the opinions of other Ayurveda Acharyas like Charaka, Vagabhatta etc. Ayurvedic treatment methods for diseases affecting mind are mostly based on astrology, mantra and tantra. According to Ayurveda acharyas, mental diseases are caused due to the action of *Bhutaas* (*Bhutas* – evil spirits or supernatural powers). The evil spirits can be *Gandarvas, pisachu* (devil), *Bhuta* (ghosts), *atma* (spirits), etc. These supernatural elements cause trouble in the functioning of normal human mind.

It is still prevalent in India (and other parts of the world) the thought that dead people come and take the control of people, forcing them to do strange things. It is often believed that these atmas (souls) of dead people look to fulfill the unfulfilled wishes of the dead people.

Bhutas are invisible to human eyes and can cause trouble in many different forms. That is why this branch of Ayurveda is often called *Bhuta vidya* or the knowledge to prevent the action of *Bhutas*. These are situations beyond normal explanation of tridosha-dhatu-mala disorders. The treatment mainly is done by a mantrik, magician who can deal with extra-human elements like devils. Ancient Indian astrology also deals with mental tribulations caused due to the movement of planets (Sun, Moon, and planets of the solar system are all considered planets in ancient Indian astrological concepts).

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3.1.2 CAUSE:

Acharya Charaka has explained it under Unmaada (उन्माद). Further, he terms it as "*Aagantu Unmaada* (आगन्तु उन्माद)" and explains that it is caused due to the exogenous factors like *Graha*. Causative factor for the Aagantu Unmaada is *Apras`hasta Karma* which is caused due to the *Pragnyaaparaadha* (प्रज्ञा अपराध). *Pragnyaaparaadha* ensues when a person insults the respected ones like *Deva, Rishi, Pitri, Gandharva, Yaksha* (living supernatural being / ghost), *Raakshasa* (demonical), *Pishacha* (class of demons, possibly so called either from their fondness for flesh), *Guru* (any venerable or respectable Spiritually elevated person or Self Realized person), *Vriddha* (experienced), *Siddha* (accomplished), *Aacharya* (a spiritual guide or teacher), *Poojya* (an honorable man) etc. and resulting into *Unmaada*.

Pragnyaaparaadha is the only cause of the *Bhuta Graha*. Such *Graha* seize a person whenever they find any misconduct in the behavior.

Graha affect due to following motives.

- *Himsa* : When a person is affected for the purpose of *Himsaa* i.e. Violence , a person enters in to the fire, sinks in to the water, jumps in to the chasm; he beats himself with rope etc. He may try to suicide. It is *Asaadhya* i.e. Incurable.
- *Rati* : When a person is affected for the purpose of Sex. This is *Saadhya* i.e. curable

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- *Abhyarchana* : When a person is affected for the purpose of Self worship. This is *Saadhya* i.e. curable

3.1.3 FACTORS RESPONSIBLE FOR GRAHABAADHA:

These *Graha* seize a person in the following situations. Many of these situations denote improper behavior. Charaka has said that though these Graha, actually do not affect person unless and until he behaves wrongly.

- When person is cursed by *Guru, Vriddha, Siddha, Maharshi* etc.
- A person looks deceased ancestors (*Pitri Dars`hana*)
- A person touches *Gandharva*
- *Paapa Kriyaa Aarambha* (sinful act)
- Ultimate effect of *Anisht`a Karma*
- Lonely appearance of a person in crematorium
- *Digvaasah* (when a person is nude)
- *Guru Nindaa* (outraging the Spiritual teachers)
- *Avidhi Rati Sevana* (Indulging in wrongful sexual act)
- *Para Sootaka Sankara*
- *Dinacharyaa Vyatikrama* (Wrongful Daily Routine)
- *As`huchi* (poor hygiene)
- *Bhinna Maryaadaa* (not following the conduct and order)
- *Kshata* (wounded condition)
- *Himsaa* (mischief)
- *Vihaara* (enjoyment / pleasure)
- *Satkaara* (for kind treatment / religious observance)

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3.1.4 CLASSIFICATION OF GRAHA ROGA

Charaka classifies *Graha Roga* as *Aagantu Unmaada;* whereas Sushruta and Vaagbhata describe this condition as *Graha Roga.*

According to Charaka:

1. Aagantu Unmaada (Deva Unmaada), .2. Shaapa Unmaada,3. Pitri Graha Unmaada, 4. Gandharva Unmaada, 5. Yaksha Unmaada, 6. Raakshasa Unmaada, 7. BrahmaRaakshasa Unmaada, 8. Pis`haacha Unmaada

According to Sushruta: Sushruta has mentioned that there are 9 *Baala Graha* and 8 other *Graha*, which can seize the adults also.

1. Skanda, 2. Skandaapsmaara (Vis`haakhaa,), 3. S`hakuni, 4. Revatee, 5. Pootanaa, 6. Andhapootana, 7. S`heetapootanaa, 8. Mukhaman`d`ikaa, 9. Naigamesha

According to Vaagbhata:

1. Deva Graha, 2. Daanava Graha, 3. Gandharva Graha, 4. Sarpa Graha, 5. Yaksha Graha, 6. Brahma Raakshasa Graha, 7. Raakshasa Graha, 8. Pis`haacha Graha, 9. Pitri Graha, 10. Guru, 11. Vriddha, 12. Preta Graha, 13. Kushmaan`d`a, 14. Nishaada, 15. Maukiran`a, 16. Vetaala

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There are actually so many *Graha*; but for convenience they are classified in to 9 types.

1. *Deva*
2. *Devaanaam Shatruganaah (Daitya)*
3. *Gandharva Haahaa etc.*
4. *Yaksha Kubera etc.*
5. *Pitara Agnishvaatta etc.*
6. *Bhujanga Vaasuki etc.*
7. *Rakshas Heti, Prahiti etc.*
8. *Pis`haacha Pishitaashana etc.*
9. *Vaardhaka Himsaarthee Graha*

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3.1.5 SIGNS OF A PERSON SEIZED:

According to Vaagbhata, *Bhuta Graha* can be judged by *Gyaanaadi Apaurusha*. It means that there is sudden change in to the *Gyan* (Knowledge), *Vijnana* (intelligence), *Vaak* (speech), *Cheshtaa* (behaviour), *Bala* (strength) and *Paurusha* (masculinity).

When person is affected by *Graha* of *Himsaa*, a person behaves abnormally. He enters into the fire, sinks into the water, jumps into the chasm; he beats himself with rope etc. He may try to suicide. It is *Asaadhya* **असाध्य** .

Demoniac possession (*Bhuta Graha*) can be judged by the signs that a person seized by the *Graha* behaves and appears same as of the characters of the *Bhuta* in respect to *Roopa, Prakriti, Bhaashaa, Gati, Cheshtaa.*

This *Amaanusha Upasarga* (trouble by the super-humans) can be judged by the superhuman behavior of a person who is seized by the *Graha*.

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3.1.6 PRODROMAL SYMPTOMS OF AAGANTU UNMAADA:-

Himsaaruchitva, Kopanatva, Nris`hamsaabhipraayataa, Arati, Ojopatapti (Ohah Kaarya Baladi Rahitah), Varn`opatapti, Chhaayopatapti, Balopatapti, Dehopatapti

Threatening (*Bhartsanaa*) or incitement (*Pravartana*) by Deva etc. in the dream

Asaadhya Criteria:

Kumaara Vrindaanugata Graha, Nagna Purusha,Uddhata Moordhaja Purusha, Asvastha Manas Purusha, Deergha Kaalika

Acharya Charaka gave three major types of treatment for various diseases, whether physical or mental:-

I. *Daiv-vyaypashaya Chikitsa*
II. *Yukti-vyaypashaya Chikitsa*
III. *Satvavajaya Chikitsa*

Bhutaavidya comes under *Daiv-vyaypashaya Chikitsa* which involves different types of rituals performed in Santana Hindu society like praying, sacrificing animals, *yagya* and etc.

Yukti-vyaypashaya chikitsa is done with the help of drugs of plant, animal or mineral origin.

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And *Satvavajaya chikitsa* refers to the psychiatrist treatment, which can be termed in the voice of Sanskrit as follows :

"Bhutavidyanaamdevasuragandharvayaksharakshahpitrapishachanaagag rahataupshristachetsamshantikarmabaliharnadigrahopsamnartham" (Sushruta Sutrasthana 1/7)

Ayurvedic literatures *like Charaka Samhita, Sushruta Samhita, Harita Samhita, Astanga Hridaya* etc. also vital information about *Bhuta Vidya Tantra.*

Herein, I will discuss about Maharshi Sushruta's view on *Bhuta Vidya Tantra* mentioned in the 16th chapter of the Uttara Tantra in the Sushruta Samhita which deals with the (symptoms and) treatment of the disease brought on through super-human influences.

Maharshi Sushruta has classified diseases in three categories, viz.[1] –

1) *Adhyatmika* Diseases (of Body and Mind)

2) *Adhibhoutika* Diseases (known also as *Samghatabala Pravritta* diseases) are the result of trauma either by weapons or by animal bites[1];

1. Bhartiya Vigyan Manjusha, p-116.

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3) *AdiDaivika* Diseases are subdivided into[1]

1. *KalaBala Pravritta* (the periodical Type)
2. *DaivaBala Pravritta* (providential types)
3. *Swabhavabala Pravritta* (Changes in hunger, sleep etc.)
4. *Janapadadhwamsa Roga (Epidemics)*
5. *Sankramaka Roga (Contagious Diseases)*

Here our concern is *Daivabala Pravritta* or a providential type which is comes under *AdiDaivika* Diseases. Maharshi Sushruta states that *Daivabala Pravritta* diseases are the result of lightning, influence of malignant stars, evil spirits, or these may result by contagion from a diseased person or appear abruptly.[2]

1. Bhartiya Vigyan Manjusha, p-116.
2. Ibid

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3.2.1 Now we shall discourse on the chapter which deals with the (symptoms and) medical treatment of the disease brought on through super-human influences (*Amanusha**-*Pratishedha*)

अथातोऽमानुषोपसर्गप्रतिषेधमध्यायं व्याख्यास्यामः १
यथोवाच भगवान् धन्वन्तरिः २
निशाचरेभ्यो रक्ष्यस्तु नित्यमेव क्षतातुरः
इति यत् प्रागभिहितं विस्तरस्तस्य वक्ष्यते ३

3.2.2 Now we dilate upon the dictum which has been put forward in the first portion of the present work, and which is to the effect that a patient suffering from ulcers should always be protected from the evil influences cast by night-rangers (i.e. ghost, monsters, and malignant spirits, etc.). Whoever produces superhuman character in a man by making him exhibit uncommon fortitude and marked irrelevancy in his dealings and the power to know the private and future events is called a *Graha*.

गुह्यानागतविज्ञानमनवस्थाऽसहिष्णुता
क्रिया वाऽमानुषी यस्मिन् सग्रहः परिकीर्त्यते ४
अशुचिं भिन्नमर्यादं क्षतं वा यदि वाऽक्षतम्
हिंस्युर्हिंसाविहारार्थं सत्कारार्थमथापि वा ५

**Amanusha* – lit. non-manusha i.e. other than Human. It includes the deities, demons, ghosts, monsters, and the manes and even the serpent deities.

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3.2.3 Causes of Influence by a Graha : Innumerable are the Grahas and their tutelary divinities who roam about in the world in quest of offerings or out of their innate tendency for mischief and cruelty and choose their victims from among persons who are impure in body, mind and acts—be they ulcerated or otherwise.

These Grahas though possessed of various shapes and figures are mainly classified under eight groups or families.

The Devas (deities) and their enemies (viz. the Asuras) Gandharvas, Yakshas, Pitris (manes), Bhujangas (Serpent-deities), Rakshasas (monsters) and Pis'achas (filthy goblins) are the eight classes of Grahas. 4-5.

असङ्ख्येया ग्रहगणा ग्रहाधिपतयस्तु ये
व्यज्यन्ते विविधाकारा भिद्यन्ते ते तथाऽष्टधा ६
देवास्तथा शत्रुगणाश्च तेषां गन्धर्वयक्षाः पितरो भुजङ्गाः
रक्षांसि या चापि पिशाचजातिरेषोऽष्टको देवगणो ग्रहाख्यः ७

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3.2.4 Indications of attack by Grahas:-

A person possessed by a Deva (divine) Graha is cleanly, contented, vigorous and with little sleep. He speaks in good and pure Sanskrit, betrays a strong and decided liking for flowers and perfumes, grants boons (after the fashion of a divine being) to all and is devoted to Brahmanas, and stares with a fixed gaze (in his eyes).

संतुष्टः शुचिरपि चेष्टगन्धमाल्यो निस्तन्द्री ह्यवितथसंस्कृतप्रभाषी
तेजस्वी स्थिरनयनो वरप्रदाता ब्रह्मण्यो भवति नरः स देवजुष्टः ८

A person labouring under the malignant influence of an Asura Graha (devil) perspires copiously, speaks ill of the gods, Brahmanas and preceptors, knits his brow with arched eyes, has no fear, becomes satisfied with all kinds of food or drink and exhibits vicious propensities.

संस्वेदी द्विजगुरुदेवदोषवक्ता जिह्माक्षो विगतभयो विमार्गदृष्टिः
सन्तुष्टो भवति न चान्नपानजातैर्दुष्टात्मा भवति च देवशत्रुजुष्टः ९

A person under the influence of a Gandharva Graha moves about happily along lovely river-banks, or in lovely forest. Always cleanly in body and acts, he shows fondness for songs, flowers and sweet scent", laughs merrily and croons sweet songs and dances.

हृष्टात्मा पुलिनवनान्तरोपसेवी स्वाचारः प्रियपरिगीतगन्धमाल्यः
नृत्यन् वै प्रहसति चारु चाल्पशब्दं गन्धर्वग्रहपरिपीडितो मनुष्यः १०

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Copper-coloured eyes, partiality for wearing thin red garments, vigour and fortitude, repeated offers for granting boons or gifts to persons, taciternity, restiveness (D. R.—fastness in walking) and gravity of the mind are the symptoms which are manifested in a person coming under the influence of a Yaksha Graha.

ताम्राक्षः प्रियतनुरक्तवस्त्रधारी तम्भीरो द्रुतमतिरल्पवाक् सहिष्णुः
तेजस्वी वदति च किं ददामि कस्मै यो यक्षग्रहपरिपीडितो मनुष्यः ११

A person similarly affected by a Pitri Graha becomes calm and quiet as well as reverent towards the manes. He offers oblations on *Kusa* grass and libations of water for their satisfaction, with the upper garment worn in a fashion so as to fall under his left arm and exhibits a liking for cooked meat as well as sesamum, treacle and Payasa.

प्रेतेभ्यो विसृजति संस्तरेषु पिण्डान् शान्तात्मा जलमपि चापसव्यवस्त्रः
मांसेप्सुस्तिलगुडपायसाभिकामस्तब्धुक्तो भवति पितृग्रहाभिभूतः १२

A person struck by the malignant influence of a Bhujanga Graha, sometimes moves on his breast along the ground like a serpent, always licks the corners of his lips with the tip of his tongue, becomes drowsy (D. R.- irritable) and shows a marked predilection for treacle, honey, milk and Payasa.

भूमौ यः प्रसरति सर्पवत् कदाचित् सृक्किण्यौ विलिखति जिह्वया तथैव
निद्रालुर्गुडमधुदुग्धपायसेप्सुर्विज्ञेयो भवति भुजङ्गमेन जुष्टः १३

A fondness for flesh, blood and various kinds of ardent spirit, blank shamelessness, extreme cruelty, courageousness, irritability, extraordinary strength, stirring out in the night and

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an entire disregard of cleanliness are the traits which mark a person attacked by a Rakshasa Graha.

मांसासृग्विविधसुराविकारलिप्सुर्निर्लज्जो भृशमतिनिष्ठुरोऽतिशूरः
क्रोधालुर्विपुलबलो निशाविहारी शौचद्विड् भवति च रक्षसा गृहीतः १४

Haughtiness, emaciation of the frame, roughness of behaviour, garrulousness, fetid smell from the body, extreme uncleanliness and restiveness, voracious eating, fondness for cold water and lonely places, stirring abroad in the night (D. R.- fondness for walking about the out-skirts of forest) and roaming about weeping and engaged in vicious pursuits (D. R. - anxious looks) are the features which show that a person has been possessed by a Pisacha Graha.

उद्धस्तः कृशपरुषश्चिरप्रलापी दुर्गन्धो भृशमशुचिस्तथाऽतिलोलः
बह्वाशी विजनहिमाम्बुरात्रिसेवी व्याविग्नो भ्रमति रुदन् पिशाचजुष्टः १५

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3.2.5 PROGNOSIS: —If a person possessed by a *Graha*, has swollen eyes, quick pace, foam at the mouth which he licks himself, drowsiness, staggering gait which sometimes compels him to fall down on the ground or if he is possessed by a *Graha* after his fall - from a hill, an elephant, a tree or such other high place, or if he be old, he should be regarded as incurable.

स्थूलाक्षस्त्वरितगतिः स्वफेनलेही निद्रालुः पतति च कम्पते च योऽति
यश्चाद्रिद्विरदनगादिविच्युतः सन् संसृष्टो न भवति वार्धकेन जुष्टः १६

3.2.6 TIMES OF POSSESSION: A *Deva Graha* strikes i.e. possesses a man at full moon; an *Asura Graha* at the meeting of day and night i.e. in the morning and evening twilights; a *Gandharva* generally on the eighth and a *Yaksha* on the first day of the fortnights. A *Pitri Graha* possesses a man on the new moon day; and a *Sarpa Graha* (serpent- devil) enters on the fifth day of the new or full moon. A *Rakshasa Graha* possesses a man at night and a *Pisacha Graha* on the fourteenth day of the fortnights.

देवग्रहाः पौर्णमास्यामसुराः सन्ध्ययोरपि
गन्धर्वाः प्रायशोऽष्टम्यां यक्षाश्च प्रतिपद्यथ १७
कृष्णक्षये च पितरः पञ्चम्यामपि चोरगाः
रक्षांसि निशि पैशाचाश्चतुर्दश्यां विशन्ति च १८
दर्पणादीन् यथा छाया शितोष्णं प्राणिनो यथा

A *Graha* imperceptibly enters into the body of the patient in the same way as an image imperceptibly enters into (the surface of) a mirror, as heat or cold penetrates into the body of an organic being and as the rays of the sun are collected in the crystal lens

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known as the Surja-kanta gem and as soul enters the body unseen.

दर्पणादीन् यथा छाया शितोष्णं प्राणिनो यथा
स्वमणिं भास्करस्योस्रा यथा देहं च देहधृक्
विशन्ति च न दृश्यन्ते ग्रहास्तद्वच्छरीरिणम् १९

Austere penances and vows, self-control, truthfulness, charities and religious practices as well as the eight qualities are either wholly or partially present in the Grahas according to the degree of their respective power. These spiritual bodies never come in contact with, nor do they themselves strike human beings. Those who hold contrary opinion must be ignorant of the mysteries of demonology. It is the thousands and hundreds of thousands and hundreds of millions of the followers of the *Grahas*, who are fierce-looking and fond of flesh and blood, and who stir abroad in the night and possess the men on earth.

तपांसि तीव्राणि तथैव दानं व्रतानि धर्मो नियमाश्च सत्यम्
गुणास्तथाऽष्टावपि तेषु नित्या व्यस्ताः समस्ताश्च यथाप्रभावम् २०
न ते मनुष्यैः सह संविशन्ति न वा मनुष्यान् क्वचिदाविशन्ति
ये त्वाविशन्तीति वदन्ति मोहात्ते भूतविद्याविषयादपोह्याः २१
तेषां ग्रहाणां परिचारका ये कोटीसहस्रायुतपद्मसंख्याः
असृग्वसामांसभुजः सुभीमा निशाविहाराश्च तमाविशन्ति २२

Of these malignant spirits (*Grahas*) those who are associated with the gods should be regarded as of celestial essence in virtue of their partaking of a tinge of divine virtues. Those who are known as *Deva Grahas* and are cleanly should be worshipped

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and homaged and prayed like the other gods of our Pantheon. The *Grahas* should be credited with those powers, virtues and characteristics which are the attributes of their respective masters. They are the issues of *Nairiti*'s daughters and their living has been fixed as such by the various *Ganas* (or groups of gods and demi-gods) as they are always adverse to truthfulness, i.e. the true performance of the dictates of the *Sas'tra*. Those that roam about in quest of evil and mischief in spite of the celestial nature of their own divine essence and temperament have been termed *Bhutas* (spirits). Hence that branch of medical science which treats of the therapeutics of diseases which originate from the influences of *Bhutas* (or *Grahas*) is called the *Bhuta-Vidya.*

निशाचराणां तेषां हि ये देवगणमाश्रिताः
ते तु तत्सत्त्वसंसर्गाद्विज्ञेयास्तु तदञ्जनाः २३
देवग्रहा इति पुनः प्रोच्यन्तेऽशुचयश्च ये
देववच्च नमस्यन्ते प्रत्यर्थ्यन्ते च देववत् २४
स्वामिशीलक्रियाचाराः क्रम एष सुरादिषु
निर्ऋतिर्या दुहितरस्तासां स प्रसवः स्मृतः २५
सत्यत्वादपवृत्तेषु वृत्तिस्तेषां गणैः कृता
हिंसाविहारा ये केचिद्देवभावमुपाश्रिताः २६
भूतानीति कृता संज्ञा तेषां संज्ञाप्रवक्तृभिः
ग्रहसंज्ञानि भूतानि यस्माद्वेत्त्यनया भिषक् २७
विद्यया भूतविद्यात्वमत एव निरुच्यते
तेषां शान्त्यर्थमन्विच्छन् वैद्यस्तु सुसमाहितः २८

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3.2.2

3.2.2.1 GENERAL RELIGIOUS TREATMENT

Japas (mental repetition of a Mantra sacred to any deity), Homas (offering of oblations to the gods) and other religious rites in accordance with the proper rules should be undertaken by a careful physician for their propitiation. Offerings of garlands of red flowers with red scents (such as red Sandal paste, Kumkuma, etc.), seeds (such as mustard, barley, etc, honey, clarified butter and all sorts of victuals are the articles required generally for (propitiation of) all classes (of Grahas).

जपैः सनियमैर्होमैरारभेत चिकित्सितुम्
रक्तानि गन्धमाल्यानि बीजानि मधुसर्पिषी २९

3.2.2.2 SPECIFIC RELIGIOUS TREATMENT

Clothes, wine, blood, flesh or milk should be offered to them according to their respective likings. Offerings to the respective *Grahas* should be made on the day corresponding to that in which they generally strike their victims.

यानि येषां यथेष्टानि तानि तेभ्यः प्रदापयेत्
हिंसन्ति मनुजान् येषु प्रायशो दिवसेषु तु ३१

Homas in the fire with the offerings of *Kus'a*, *Svastika*, cakes (Pupa), clarified butter, umbrella and *Payasa* (porridge) should be made to the *Deva* (celestial) *Grahas* in divine temples.

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दिनेषु तेषु देयानि तद्भूतविनिवृत्तये
देवग्रहे देवगृहे हुत्वाऽग्निं प्रापयेद्बलिम् ३२

To the *Asura Grahas* the offering should the made in the yard (*Chatwara*), etc, of a house at the proper time (viz. at evening); offerings to the *Gandharva Grahas* should be made with wine and the soup of Jangala animals in the midst of a gathering; while those to the *Yaksha Grahas* should be made inside a house with the cakes of boiled *Masha* pulse (*Kulmasha*), blood, wine, etc. The *Pitri Grahas* should be propitiated with the offerings made on *Kus'a* grass together with *Madhavi* and *Kunda* flowers on the banks of a river ; offerings to the Rakshasas should be dedicated in dreadful lonely- forests or at the crossing of two roads, while to the *Pisachas* cooked or uncooked flesh should be offered in a lonely chamber.

कुशस्वस्तिकपूपाज्यच्छत्रपायससंभृतम्
असुराय यथाकालं विदध्याच्चत्वरादिषु ३३
गन्धर्वस्य गवां मध्ये मद्यमांसाम्बुजाङ्गलम्
हृद्ये वेश्मनि यक्षस्य कुल्माषासृक्सुरादिभिः ३४
अतिमुक्तककुन्दाब्जैः पुष्पैश्च वितरेद्बलिम्
नद्यां पितृग्रहायेष्टं कुशास्तरणभूषितम् ३५
तत्रैवोपहरेच्चापि नागाय विविधं बलिम्
चतुष्पथे राक्षसस्य भीमेषु गहनेषु वा ३६
शून्यागारे पिशाचस्य तीव्रं बलिमुपाहरेत्
पूर्वमाचरितैर्मन्त्रैर्भूतविद्यानिदर्शितैः ३७

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3.2.2.3 **Medical Treatment** In case the prevalent Mantras enjoined to be recited on such occasions (in works On Demonology) are found to be ineffective the following medical measures, should be employed. Skin and hairs of a goat, a bear, a *Salyaka* (porcupine), or of an owl pasted together with *Hingu* and goat's urine and prepare incense sticks and should be burnt before the patient, who would be fumigated with the fumes emitted there from. The attack even of a violent *Graha* would readily yield to it. The drugs known as *Gaja- pippali*, *Pippali*-roots, *Tri-katu*, *Amalaka* and *Sarshapa*, duly soaked in the biles of a lizard, mongoose, cat and bear should be employed as unguents, snuffs and wash by an experienced physician. Dungs of an ass, horse, mule, owl, camel, dog, jackal, vulture, crow and boar pasted together with the urine of a she-goat should be duly cooked with an adequate quantity of oil. The oil thus prepared would be beneficial if used (as snuff, etc.) in the preceding manner.

न शक्या बलिभिर्जेतुं योगैस्तान् समुपाचरेत्
अजर्क्षचर्मरोमाणि शल्यकोलूकयोस्तथा ३८
हिङ्गु मूत्रं च बस्तस्य धूममस्य प्रयोजयेत्
एतेन शाम्यति क्षिप्रं बलवानपि यो ग्रहः ३९
गजाह्वपिप्पलीमूलव्योषामलकसर्षपान्
गोधानकुलमार्जारऋष्यपित्तप्रपेषितान् ४०
नस्याभ्यञ्जनसेकेषु विदध्याद्योगतत्त्ववित्
खराश्वाश्वतरोलूककरभक्षऋगालजम् ४१
पुरीषं गृध्रकाकानां वराहस्य च पेषयेत्
बस्तमूत्रेण तत्सिद्धं तैलं स्यात् पूर्ववद्धितम् ४२

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Sirisha Seeds, *Lasuna*, *S'unthi*, *Siddhdrthaka*, *Vacka*, *Manjishtha*, *Rajani* and *Krishna* should be pasted together with goat's urine and dried in the shade. Vartis (sticks) prepared with this should be applied with the bile (of a cow) along the eye-lids as an *Anjana*. Vartis prepared with *Naktamala*-fruit, *Tri-katu*, roots of *S'yonaka* and of *Vilva* as well as the two kinds of *Haridra* should be used as an *Anjana* in a similar way. *Saindhava*, *Katuka*, *Hingu*, *Vayastha* (Guduchi) and *Vacha*, pasted together with goat's urine and with the bile of a fish, should be similarly used as an *Anjana* in cases of attacks by the Grahas which would not otherwise yield.

शिरीषबीजं लशुनं शुण्ठीं सिद्धार्थकं वचाम्
मञ्जिष्ठां रजनीं कृष्णां बस्तमूत्रेण पेषयेत् ४३
वर्त्यश्छायाविशुष्कास्ताः सपित्ता नयनाञ्जनम्
नक्तमालफलं व्योषं मूलं श्योनाकबिल्वयोः ४४
हरिद्रे च कृता वर्त्यः पूर्ववन्नयनाञ्जनम्
सैन्धवं कटुकां हिङ्गुं वयःस्थां च वचामपि
बस्तमूत्रेण संपिष्टं मत्स्यपित्तेन पूर्ववत् ४५

Matured clarified butter, *Lasuna*, *Hingu*, *Siddharthaka*, *Vacha*, *Golomi*, *Ajalomi*, *Bhutakes'i* (*Jatamansi*), *Jatd* (*Gandha-mansi*), *Kukkuti* (a kind of bulb), *Sarpa-gandha*, *Katta*, (Kshira-kdkoli), *Vishanika* (Madhurika), *Rishya-prokta*, *Vayastha*, *S'ringi*, *Mohana-Valli*, (Vata-patrika), *Arka*-roots, *Tri-katu*, Lata (Priyangu), *Anjana* (Rasanjana *Srotonjana*, *Naiapali*, *Haritala* and other articles which have the efficacy of exorcising evil spirits, as well as the dungs, hairs, skin, Vasa, urine, blood, bile nails, etc. of Lions, tigers,

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bears, cats, elephants, horses cows, dogs, Salyakas, lizards, camels, mongooses, etc, should be used in the preparation of oil and clarified butter which should be used internally as well as in snuffing and as unguents. Pills made of the above drugs should be used in sprinkling (wash) and their powdered compound in dusting (the body of the patient). A paste prepared with the above drugs should be used as plasters. The due and proper application of the oil, Ghrita, etc. thus prepared would, in a very short time, surely cures all sorts of mental disorders.

ये ये ग्रहा न सिध्यन्ति सर्वेषां नयनाञ्जनम्
पुराणसर्पिर्लशुनं हिङ्गु सिद्धार्थकं वचा ४६
गोलोमी चाजलोमी च भूतकेशी जटा तथा
कुक्कुटा सर्पगन्धा च तथा काणविकाणिके ४७
वज्रप्रोक्ता वयःस्था च शृङ्गी मोहनवल्लिका
अर्कमूलं त्रिकटुकं लता स्रोतोजमञ्जनम् ४८
नैपाली हरितालं च रक्तोघ्ना ये च कीर्तिताः
सिंहव्याघर्क्षमार्जारद्वीपिवाजिनवां तथा ४९
श्वाविच्छल्यकगोधानामुष्ट्रस्य नकुलस्य च
विट्त्वग्रोमवसामूत्ररक्तपित्तनखादयः ५०
अस्मिन् वर्गे भिषक् कुर्यात्तैलानि च घृतानि च
पानाभ्यञ्जननस्येषु तानि योज्यानि जानता ५१
अवपीडेऽञ्जने चैव विदध्याद्वुटिकीकृतम्
विदधीत परीषेके क्वथितं चूर्णितं तथा ५२
उद्धूलने श्लक्ष्णपिष्टं प्रदेहे चावचारयेत्

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3.2.2.4 PRECAUTIONS IN RITUALS:

Unholy and improper articles should not be employed in a case due to the influence of any *Deva Graha* (divine spirit). No hostile measure should be adopted in a case of possession by a *Graha* other than that due to the influence of a *Pisacha Graha* in as much as the mighty *Graha*s, if offended, might kill both the patient and the physician for the act. A physician, treating such a case with discretion according to the rules laid down in the chapter known as the *Hitahita* (Ch. XX, *Sutra-Sthana*) may acquire both fame and wealth.

एष सर्वविकारांस्तु मानासानपराजितः ५३
हन्यादल्पेन कालेन स्नेहादिरपि च क्रमः
न चाचौक्षं प्रयुञ्जीत प्रयोगं देवताग्रहे ५४
ऋते पिशाचादन्यत्र प्रतिकूलं न चाचरेत्
वैद्यातुरौ निहन्युस्ते ध्रुवं क्रुद्धा महौजसः ५५
हिताहितीये यच्चोक्तं नित्यमेव समाचरेत्
ततः प्राप्स्यति सिद्धिं च यशश्च विपुलं भिषक् ५६

इति सुश्रुतसंहितायामुत्तरतन्त्रान्तर्गते भूतविद्यातन्त्रेऽमानुषोपसर्गप्रतिषेधो नाम षष्टितमोऽध्यायः ६०

From this Ayurveda chapter, it can be ascertained that *Bhuta Vidya* was essential part of Vedic Medicine and Ayurveda. The profession of Tantra Necromancy was one of the essential parts of Vedic Hindu society from time immemorial. Possibly, Tantra Necromancers were assistants of earlier Ayurveda Acharya.

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Numerous Tantra, *Indrajala* and *Sabar Tantra* literature mentions about *GrahaChikitsa* like *Tantra sara sangraha* (page- 164 -190). In the famous Tantra literature viz., Tantra Paddhati the 42nd section is devoted to *Grahacesta* (ग्रहचेष्टा) – the symptoms of people seized by evil demonic forces. Eighteen such forces are enumerated:[1]

निस्तेजदेवासुर नागायक्षगन्धर्वरभः पितृहेढ भस्माः ।
योन्युद्भवाः कश्मलकाः प्रलापा विघ्नाः कुशान्त्याश्च पिशाचभूताः ॥
अष्टादशविधास्तवेवं ग्रहा गृहहनंती मानवान् ॥

Further, the texts states that - In addition, spirits like *Unmada*, *Apasmara* and *Brahmaraksasa* also seize people, desirous of being propitiated by oblations or of a having sexual enjoyment with the victims or with an intent to kill them. They are either quiet or cruel in their disposition. Only people of certain conditions are seized by such evil forces. Those who are angry, intoxicated with joy, frightened, lonely, separated, deprived of belongings and out of their senses are afflicted. Similarly, women in certain situations like pregnant, nude, in menstrual period, lustful, intoxicated by liquor, walking the streets alone during night, anointed with oil and despised, becomes the target. Such people show unnatural actions and behave strangely. They emulate the actions of other castes, have convulsions and suffer loss of consciousness etc.[2]

1. *TantraPaddhati*, p- 58
2. Ibid, p- 59

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REMEDIAL MEASURES BASED ON 'TANTRAPADDHATI'

Remedial measures like treatment with medicines and Mantras may be taken only after ascertaining the intention of the force occupying the body of the patient. When gentle methods like propitiation by oblations fails; cruel and hard measures may be resorted to. In the second category the clay model of the person may be pierced, cut into pieces and offered as oblation in sacrificial fire.

The evil forces may be chided, chastised and beaten upto persuade them to leave the body of the affected person. It is held

पूर्वं ग्रहाणामभिवञ्चितार्थेबलि.....ग्रहाणाम्

Again the 43 section is entirely related to the nature of *Bhutaabadha*-demoniac possession and its remedies. Mantras of various kinds are prescribed for the purpose. They are enumerated as useful in various cases.

Accordingly Mantras like *Khadgaravana, Sulini, Vandurga, Aghorastra, Sudarsana, Narsimha, Mantraraja, Aparajita, Vyomavyapi* are effective in dispelling evils from the body. Some more hymns like *Vajragandhari* and *Mahapasupata* are given.

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In the last mentioned hymn Siva is to be meditated upon in the following form:

उद्यतप्रद्योतविद्युत्ततिहसितजपापुंजपिंजारुणा अंगों
रक्ताकल्पो मुखानां दशशताशिरसां चोग्रदंष्ट्रोनज्वलानाम् ।

बभ्रद् दोषाणां सहस्रं प्रतिवदनवमद्विहनिरत्तआयुधानां
नागैराभूषितो वः पशुपतिखतात् जाटजूटाहितेन्दुः ॥

Another aspect of Siva is called *Khadgaravana* having five heads and ten hands holding a number of weapons. The god is to be worshipped with the following form:

घंटाजालवीरोविमेखललसदव्याघ्राजिनात्ताम्बरो
घंटास्थिस्रगहीन्द्रभूषणधरो नागोपवितोज्वलः ।

विद्युतपुंजरुचिर्विरभूतिधवलो ज्वालाकरालाननो

युष्मान् रक्षतु खड्गरावणशिवाश्चन्द्रं कपर्दे दधत् ॥

The various objects to be offered as oblations to the demoniac spirits include cooked rice, seasamum, milk, parched rice, wheat, corns, flowers, twigs of neem, beans, mustard, curd and flour prepared as a lump. Often a image of the spirit is made with lump of flour and its is pierced with sharp weapons imitating the act of killing the demon. It is often beaten with a stick to drive away the spirit.

The 44th section of the book deals with Apasmara or epilepsy which is often considered as a symptom of the possession of evil spirits. Medicines for oral consumption and for inhaling purposes are prescribed.

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Atharvaveda Samhita 6.111 is a charm against insanity. There are two types of insanity or madness mentioned in the charm:[1]

- *unmadita* which implies the demented state brought on by the patient himself as a result of his infringement of certain divine mores or taboos; and
- *unmatta* which suggests an abnormal mental state caused by possession by demons, such as the *rakshas*-s (verse 3).

To the ancient Vedic Hindu, insanity, like death, was considered to be a state when the mind leaves the body (verse 2). Likewise the patient exhibited the distinctive symptom of uttering nonsense (verse 1). In order to cure such a condition, the healer had to return the mind to the body (verse 4). He did this primarily by making offerings to the gods in order to appease them, in the case of *unmadita*-madness (verse 1). He also prepared medicines, *perhaps* to calm the patient, and to drive away the evil forces invading his body, in the case of *unmatta*-madness (verses 2, 3). There is also the suggestion that a victim of madness was restrained, perhaps in a sort of straight jacket, presumably so that he could not harm anyone (verse 1).[2]

1. Medicine in the Vedas, p-62
2. Ibid, p-62.

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In the ritual literature, the charm is not specifically mentioned in the section on healing; it is, however, at Kaushika Sutra 8.24, characterized as one of the three hymns containing the names of the mothers (*matranaman* or *matrgana*), which are included in a rite for curing one possessed by demons. The ritual practice is, as Bloomfield points out, purely symbolic, with the emphasis placed on purification and on the expulsion of the demon:[1]

> Having offered, with the two *matrnaman-hymns* (which are not specified), various fragrant powders anointed (with ghee), [the healer) smears [the patient) with the remainder; and at a crossroad, [the fragrant powders), anointed [with ghee), (are offered) over a coal in a bowl, [which has been placed) in a wicker-basket made of *darbha*-grass [and situated] on the [patient's) head; going into a stream against the current, (the patient] scatters [the fragrant powder) from a sieve [into the water] while someone sprinkles [him] from behind; having thrown [more of the fragrant powders] into an unburned vessel, having wet [them and having placed the vessel) in [a sling of] three strands made of *munja*-grass, he binds [it] in a tree with a bird's nest.

1. Medicine in the Vedas, p-62

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Later in Ayurveda, insanity or madness is termed *unmatta* or *unmada* and is classified into various types on the basis of the *dosa* theory. The most severe forms of insanity are included under the category of *bhutonmada*, 'insanity caused by demons,' which corresponds most closely to the type of insanity mentioned in this charm. The remedies prescribed for one suffering from *bhutonmada* include medicines to be taken internally, to be given as ointments, as nasal-therapy, and as fumigants.[1]

The treatment, however, also necessitated the appeasement of the demons by worship and the presentation of oblations, etc. We do notice, however, that in cases of insanity arising from lust *(rati)* and the desire for worship *(abhyaracana)*, in cases of insanity due to external causes *(agantu)* and in cases of insanity caused by gods *(devas)*, sages *(rsis)*, fathers *(pitrs)* and Gandhaivas, magical healing rites, involving the recitation of (Vedic) charms, the use of simples and the execution of various sacrificial, religious, ascetic and propitiatory observances, are employed.[2]

1. Medicine in the Vedas, p-63.
2. Ibid, p-63.

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Thus, we can conclude that Vedas, Tantra and Ayurveda provide evidences to prove the existence of a profession – 'Tantra Necromancy' from time immemorial. Tantra Necromancy is essential for sustainable development of society for attaining the four fold objective of life- *Dharma*, *Artha*, *Kama* and *Moksha*. A true Tantra Necromancer is always engaged in the betterment of society.

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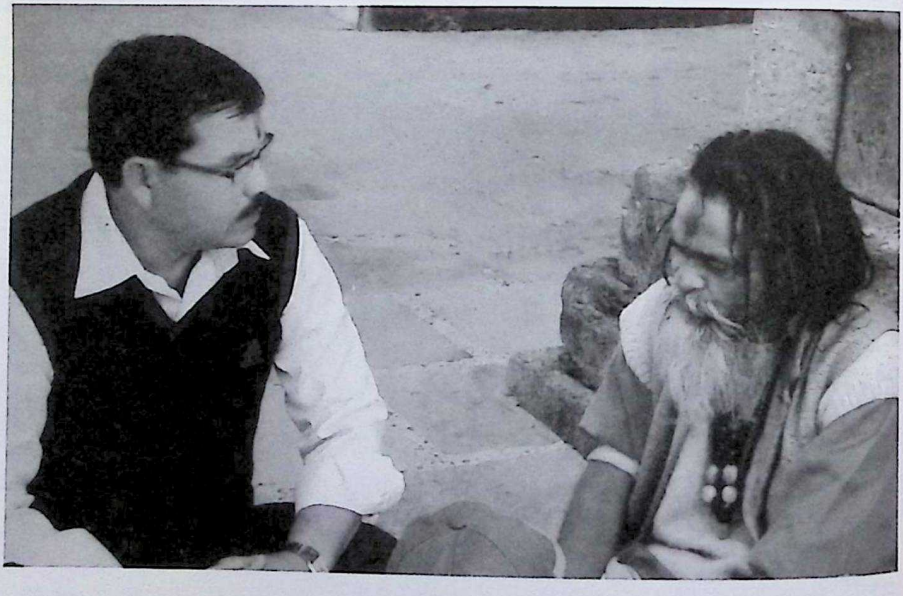
Figure 4.2 Dr. Vishwajit Vishwasi with renowned Tantric BHAIRAVASIDDHA BABA GUDARNATH discussing about secret Tantra Ritual



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CHAPTER 5.

TAMING THE SPIRIT

Sadhana साधना of a spirit means enticing it with things it likes and then maintaining it with mantras. One must perform *Kilana* किलन and *Stambhana* स्तम्भन. Both mean "to fix something in one place." *Stambhana* स्तम्भन is the first, temporary fixation and *Kilana* किलन (literally, "nailing") is the permanent attachment.[1]

As a Tantra Necromancer, I realized that while working with a spirit of the dead, I am assisting that spirit in its spiritual evolution, as well as working for the further development of my own spiritual nature. Both of us gain from the work done for each other. While I learn how to work with spirits of the dead is an opportunity for me similarly spirits also learn to work with me.

Now I will discuss what purpose that I have to play in the assistance of the spirits. As a Tantra necromancer, I have to lend the abilities of my rational thinking mind to the spirit(s) to assist these spirit(s) in making decisions about their lives in the realm of the spirit.

I have to guide and direct the spirit in all of its actions among the world of the living, and regulate its behavior. I have to feeds the spirit the food it requires to develop its vital energy, as well as to give it instructions. I have to shower my love towards the spirits. As instructed by my Guru, I must never become the dictator or the disciplinarian of the spirit.

1. Aghora I, p-188.

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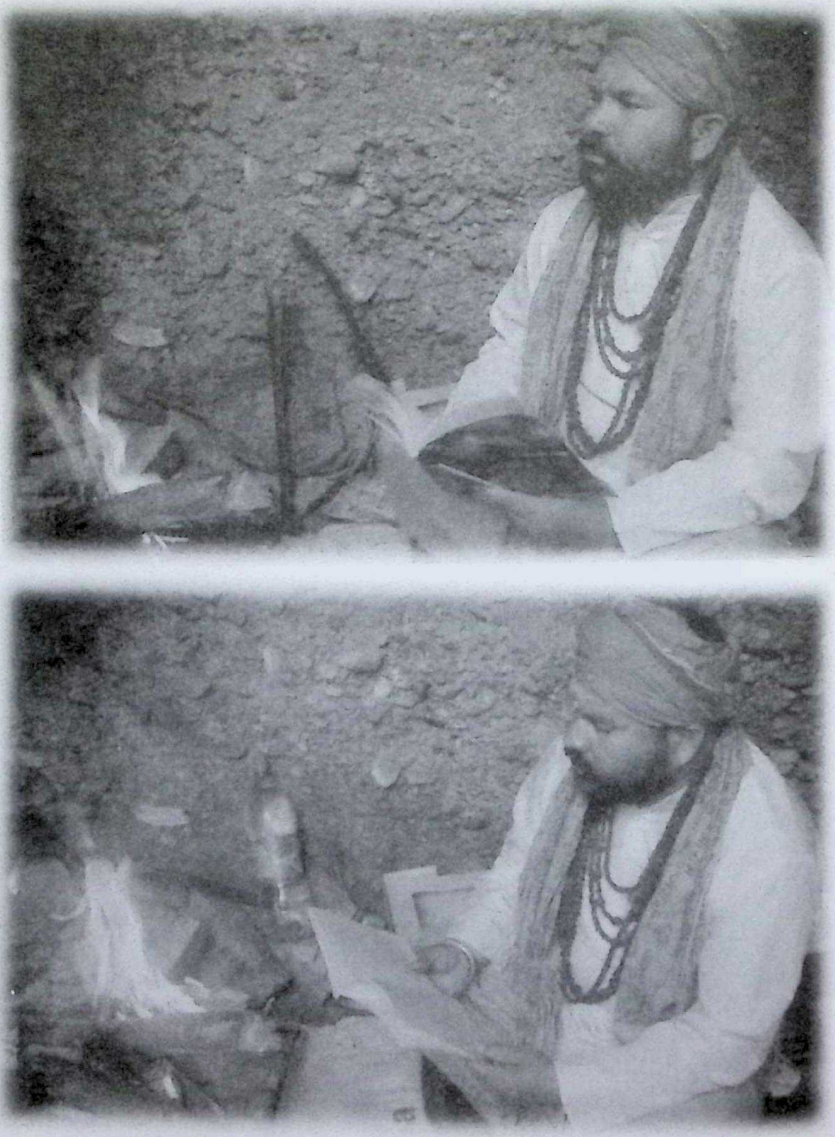

Figure 5.2 Tantra Necromancer Dr. Vishwajit Vishwasi

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My Guru has cautioned me that there are number of negative (trickster) spirits who would like to have access to the body of a living human being. In some cases, these trickster spirits can physical bodies of actually take permanent possession of the people who allow the spirit access. Spirits are perfectly willing to possess those who are interested in controlling them. Often these spirits will take possession of people with whom they have worked in a negative manner.

Henceforth, Tantra Necromancer must be in control of their spirits at all times to prevent this spirit possession from happening. If the Tantra necromancer loses control of a spirit ally orwith whom they are working they may become either physic obsessively possessed by the spirit. This is the principal hazard of the practice of necromancy.

Occasionally a spirit will ask for something that it should not be given. Meat should never be offered to a spirit. Vegetables, potatoes, rice, fruit, and bread are all good for the spirit. The spirit can draw energy from these foods. You must never give a spirit anything which has been cooked with salt, and you must never ts cannot drawplace salt on any food you give to them. Spiri any energy from food that has salt in it or on it.

ASKING QUESTIONS

From this description, you can see that giving spirits food, feeding them, is a way of strengthening them. As the spirits grow in strength, they will speak to you more frequently, and the spirits will feel better and more confident. They may also ask more questions of you, and ask you to do more things for them. You must always be honest with the spirits. You must

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always honestly answer the questions which they ask. If you do not know the answer, you must say so. Spirits can often tell, from the emotions in your answer to their questions, whether or not you are telling the truth.

Spirits themselves can find the answer to most of the questions which they ask you. Most spirits do not know that they can find the answer to their questions in the realm of the spirits. When you are asked a question which you cannot answer, you should tell the spirit that there are other spirits who can assist them in finding the answer to the question they are asking. Tell them honestly that you do not know the answer to the question they are asking. But tell the spirit that you know that if they can find spirits who can find the answer, they will be able to find the answer to their questions themselves.

Most of the questions that ancestral spirits ask seem to be concerned with obscure family affairs with which the spirits were intimately concerned. For the most part, they seem to concern themselves with things that happened before you were born. In almost all cases, the spirits seem to think that these obscure family affairs are very interesting, and that they should be as important to you as they are to them. As I have mentioned, working with spirits can be very boring.

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CONTROLLING THE SPIRITS AND ITS INFLUENCE

As a Tantra Necromancer I have to work with various kinds of spirits. In addition to the spirits with whom you will be working, you will also have a number of other spirits of the dead visiting in your home at all times. A number of these spirits will be living with you, in your home, all the time. You will be open to being influenced by these spirits, and other spirits of the dead, unless you take precautions to limit their influence on you.

To understand just how spirits influence people, it is first necessary to understand the way that thoughts arrive in our conscious minds. Most people believe that the thoughts they have originate in their own minds, from inside themselves, but modem psychology has demonstrated that this is not entirely true. There are a number of external influences that will cause people to have a thought arise in their conscious minds. We will look at each of the major influences in turn. As we examine these influences, you will understand why it is so necessary for magicians to devote so much time to studying and understanding themselves.

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Table 5.1 Etiological Categories in Tantra Spiritist Diagnosis

S.NO.	ETIOLOGICAL CATEGORY	IMPLIED SPIRITUAL CAUSE
1.	Envy	The unexpressed envy of incarnate spirits in close association with the victim
2.	Sorcery	A disembodied spirit sent to harm the victim by an enemy working in league with a spiritist.
3.	Evil Influence	A disembodied spirit of low rank seeking to be 'given light'
4.	Faculties	Spirits of various rank who possess the body of a person insufficiently trained in controlling such seizures
5.	Test or Trail	A. protective spirits who test a person while he or she is developing faculties. B. God-predestined trials in a person's life
6.	Chain	The spirit of a deceased relative or other associate from the past who have done some misdeed
7.	Punishment	Misguided spirits allowed to beset a victim who has neglected his relationship with his spiritual protectors.

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To be in control of the universe around you, you must first be in control of yourself. This requires that you be in control of your own mind. If you are going to perform any kind of magic, you must first be well acquainted with, and able to work with, those parts of yourself that actually perform the magic. This requires that you know far more about yourself, your motivations, your real needs and desires, than an average person is even able to believe that he or she could know.

From an occult, or "hidden," point of view, human beings have an intangible non-physical body which is intermingled with, and the constant companion of, the physical body. This non-physical body is referred to as the astral body, because it is said to respond to the non-physical influence of the stars and the planets. The word astral is a Greek word meaning stars, because the astral body is thought to be the starry body of man. Because the astral body responds directly to the influences of the planets and the stars, many of the thoughts that may enter into a person's mind are the result of the influence of those forces of the universe which we identify with the planets and stars.

The art and practice of astrology is based upon the kind of influences that the stars and planets bring to bear upon people through influencing their astral bodies.

'Astro-Necromancy' focuses on the astrological connection with Tantra Necromancy. The wide acceptance of the astrological techniques of character delineation, and even its success in the prediction of the future actions of individuals, is due to the fact that most people are "ruled by their stars." If you are going to be in control of your own thoughts and actions, it is necessary that you become someone who is ruled by yourself alone.

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A Tantra Necromancer must be beyond the unrecognized influence of the planets and stars. He / She must be able to learn to recognize and understand the subtle influences of the nonphysical forces of the universe upon your astral body.

The process of freeing yourself from the blind influence of the forces of the universe upon your astral body is known as "transcending your horoscope." It is impossible to go into the details of the process of this achievement here. It is enough to mention that many teachers, both of spirituality and of magic, direct their students in this process, so that they can obtain the benefits which it brings. Once the student of magic has completed this process he or she will find that it will make him or her much less likely to be influenced by spirits of the dead.

Spirits of the dead exist, or more accurately, live, in the same nonphysical realm in which a living person's astral body exists. Because these spirits have only an astral existence, and they no longer have a physical existence, they can only influence the thoughts of those who are under the unknowing sway of the astral forces of the universe.

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UNDERSTANDING THE CONCEPT OF "THOUGHTRONS"

The thought transference from macrocosmic level to the microcosmic led the Tantra to find in man the counterpart of this 'great sound' in 'the coiled serpent' (*kundalini*). It is the causal energy in man (*sakti*), represented by a triangle consisting of the three categories mentioned above as its sides; 'the drop' (bindu), 'the seed'(*bija*), and 'the sound' (*nada*), all emerging from the materialized 'transcendental drop' (*para-bindu*). Even as the entire creation issues from the 'sound-absolute', man's being and behavior arise out of the 'coiled serpent power'. It is 'coiled' in the sense of being inactive normally; it rests in itself, perfectly self-contained, turned on itself and devoid of all outward orientation. The secondary, turned on itself and devoid of all outward orientation. The secondary 'light-sound complex' (*apara-nada*) or 'the great sound', located in between the eyebrows, is imagined to entire the central psychic canal, *sushumna*, and flow down to the 'basal center' (*muladhara*) and rest there in the form of *Kundalini* [1].

*The name given by Paramahansa Yogananda to the first and most subtle manifestation of the creative vibration emanating from Spirit; the primal ideas behind all matter. Thoughtrons compose the ideational or causal universe, from which emanates the astral universe of lifetrons, intelligent life energy; from which in turn emanates the physical universe of gross atomic energy.

1. Tantra, Mantra Yantra – The tantra psychology, page -48,

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Those bundles of emotional energy that Yogis / Tantric often refer to as 'Thoughtrons' also exist in the astral universe. Thoughtrons are mental conceptions which are vitalized, or brought into existence, by human emotional energy. These mental conceptions have an independent existence, so long as they are fed by emotional energy, either from their originator or from another living human source. These thoughtform conceptions may be either of good or ill intent, but they all have emotional energy, which can be used to influence the thoughts, and thus the actions of others.

Thoughtforms are of various dimensions. Large thoughtforms containing such emotions as patriotism and national pride are found throughout an entire nation. Smaller thoughtforms, such as love of home may be found in a person's home. All of these thoughtforms are formed and maintained in the astral universe by the emotion-powered thoughts of living human beings. Larger thoughtforms are formed and maintained in the astral universe by the thoughts of large numbers of people who think the same thought repeatedly and with great emotion.

When a human being enters into an area in which a thoughtform is located, he or she is affected by its presence. The presence of a thought form in a given place often acts to shape the thoughts of visitors to that place. The reactions that people have upon entering a Mandir (Temple) or ancient pilgrimage site, is an example of this.

Deliberately building thoughtforms is one of the most frequently used techniques in magical practice. It is taught as a magical practice in almost every form of magical training. This process of building thoughtforms can be used advantageously by the necromancer to protect him- or herself from negative spirit

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influence. The necromancer must build a strong thoughtform, surrounding the ancestral shrine, which indicates that the shrine is sacred to the necromancer's ancestors. It should also state powerfully that the necromancer personally is in charge of the ancestral shrine. Once the necromancer has obtained spirits of divination and working spirits, the necromancer must surround the location where these spirits are kept with the same kind of powerful thoughtform.

This thoughtform must identify the area as a place where the necromancer is the absolute master, and in total command. By repeatedly building and feeding this strong thoughtform, and by vitalizing it with emotional energy on a daily basis, any spirits who come to the necromancer's home will be influenced to feel that the necromancer is the sole master of this territory. This will keep many spirits from acting negatively. It will also discourage any casually visiting spirits, who might otherwise have a negative influence in the affairs of the necromancer.

Spirits living in the astral universe are still influenced by thoughts which they placed in the astral universe when they were alive. As long as the necromancer protects his or her personal space with a strong thoughtform, negative spirits will have difficulty influencing the necromancer. This is only a partial protection however, as in most cases the necromancer has not usually mastered the control of his or her mind and emotions sufficiently to make a strong enough barrier to keep out all of the possible negative influences that might come in from the astral realms. This stronger mental protection of space comes only with time and experience.

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There are a number of books on psychic protection that stress mental protection techniques. The efficiency of these mental systems of protection depend on how well the person using them has mastered the control of his or her mind. Unless you have completely eliminated all of the background clutter from your mind, you should not consider yourself ready to master any of these completely mental protection systems.

Being able to form a sharp clear thought is an important part of learning just where the thoughts that enter your mind come from. This is why students of magic are taught the arts of focusing attention, developing concentration, meditation, and visualization. If your own thoughts are sharp and clear, and if they form in an uncluttered mind, you will be able to recognize thoughts that are foreign to you by their lack of clarity, as well as their unusual appearance in your mind. If you consciously associate certain thoughts with certain symbols (most people do this subconsciously) you will immediately recognize intruding thoughts as they will not have the "key symbols" that you ordinarily use with them.

We can now list the primary influences on human thoughts in the following way:

1. Thoughts from the astral universe which are engendered by your horoscope;

2. Thoughts from thoughtforms, either your own or those of others;

3. Thoughts originating from the spirits of the dead, or from any other entities in the astral universe.

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CHAPTER 6:

TANTRA NECROMANCY

ORIGIN OF THE WORD 'NECROMANCY'

ETYMOLOGY & DEFINITION:-

According to western intellectual - Necromancy (*Necro* is the Latin word for "dead," This practice is considered to be forms of divination, thus the suffix "mancy") is "*pretended art of divination through communication with the dead.*" This it is as an act that is practiced by necromancers to communicate and get in touch with the dead, other evil spirits and super natural beings to commence their desires, control and command them. This art is practiced in different cultures in different ways and for different purposes.

According to Wikipedia:

> *Necromancy is a supposed practice of magic involving communication with the deceased –either by summoning their spirit as an apparition or raising them bodily – for the purpose of divination, imparting the means to foretell future events or discover hidden knowledge, to bring someone back from the dead, or to use the deceased as a weapon, as the term may sometimes be used in a more general sense to refer to black magic or witchcraft.*[1]

Over the years, with an increasing disbelief in the possibilities of magic, the word "necromancy " has been applied to almost every form of divination or magical practice.

Necromancy, in fact, is one of those useful magical arts, the so-called "black arts," which have unfortunately been cast aside in the modern rush

1. https://en.wikipedia.org/wiki/Necromancy

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for the classroom-taught tinseled truths of what is known today as modem science. The Gopatha Brahmana mentions about *Sarpaveda, Pisachaveda, Asuraveda.* The Chhandogya Upanishad mentions about *Atharvaveda, Sarpavidya, Pitriyavidya, and Bhutavidya.* The Atharvaveda mainly consists of *Bhutavidya* and *Sarpavidya.*

In ancient times, necromancy was a specific technical field, with highly trained professional practitioners. In modem terms, one might compare a necromancer to a psychiatrist, while a magician would be comparable to a medical doctor in general practice. Like a doctor and a psychiatrist, both having received training in the arts and sciences of medicine, the psychiatrist also receives advanced training in the human mind, his or her field of specialization. The magician and necromancer have both received the same training in the art of magic. The necromancer also received advanced training in his or her professional specialty that of communicating with spirits of the dead.

Magic is not peculiar to the Tantras. It is to be found in plenty in the Atharvaveda. In fact the definition of *Abhicara* is "the Karma described in the Tantras and Atharvaveda."Abhicara is magical process with intent to destroy or injure. It is *Himsa-karma*, or act injurious to others. There is nothing anti-Vaidik then in Magic. I may, however, here also point out that there is nothing wrong in Magic (*Shatkarma*) per se. As with so many other things it is the use or abuse of it which makes it right or wrong. If a man kills, by *Marana Karma*, a rival in his business to get rid of competition and to succeed to his clients' custom, he commits a very grave sin -- one of the most grievous of sins. Suppose, however, that a man saw a tiger stalking a child, or a dacoit about to slay it for its golden ornament; his killing of the tiger or dacoit would, if necessary for the safety of the child, be a justifiable act. Magic is, however, likely to be abused and has in fact been abused by some of the Tantriks.

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COMMUNICATION WITH SPIRITS:

The spirits attest their presence in multiple ways, according to their aptitude, will and higher or lower elevation. All phenomena that we shall have the occasion to analyze are naturally connected to one or another of those forms of communication. In order to facilitate the understanding of the facts we thus consider being a duty to initiate the series of our articles with a broad description of the forms of communication. They can be summarized as:

1. **Hidden action**: nothing is ostensive. These are, for example, the inspirations or suggested thoughts, intimate warnings, influence over events, etc.
2. **Patent action or manifestation**: when it is of any demonstrable way.
3. **Physical or material manifestations**: those translated by noticeable phenomena such as noises, moving objects. Frequently, these manifestations do not carry any message, having the only objective of attracting the attention to anything and convince us of the presence of a super-human power.
4. **Visual manifestations or apparitions**: when the spirit shows itself under any form, without bearing any of the known properties of matter.
5. **Intelligent manifestations**: when reveal a thought. Every manifestation which has a meaning, even a simple move or noise, indicating some freedom of action, corresponding to a thought or obeying a will, is an intelligent manifestation. They exist in all degrees.

6. **The communications**: these are intelligent manifestations aiming at an exchange of ideas between man and the spirits. The nature of these communications varies according to the elevation or inferiority of the manifesting spirit and the nature of the discussed subject. These can be frivolous, rude, serious or instructive.

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The frivolous communications are given by mischievous, frisky and frolicsome spirits, more rascal than evil, which give no importance to what they say.

The rude communications are translated by expressions which shock decorum. Proceed from inferior spirits or spirits not yet stripped from the impurities of matter.

The serious communications are grave with respect to the subject and how they are formulated. The language of the superior spirits is always dignified and free of triviality. Every communication which excludes frivolity and rudeness and has a useful objective, even if of particular interest, is therefore serious.

The instructive communications are the serious communications that have the objective of some sort of teaching, given by the spirit about Sciences, Moral, Philosophy, etc. These are the more or less profound and more or less truthful, in accordance to the degree of elevation and dematerialization of the spirit. In order to take real advantage of these communications they must be regular and followed with perseverance.

The serious spirits associate themselves to those who want to get instructed and help them, whereas they leave to the frivolous spirits the task of fooling with their frolics those who do not see in these manifestations anything but a pastime. Only through regularity and frequency of the communications one can appreciate the moral and intellectual value of the spirits with whom we entertain ourselves, as well as the degree of trust they deserve. If it is necessary to have experience to be able to judge men, it is even more so to judge the spirits.

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SHAMSHAN श्मशान – THE RITUAL GROUND OF TANTRA

The cremation ground plays an important role within the Hindu system. When a person dies, the body is burnt to ashes in a funeral pyre, and the five constituent elements — the earth, water, fire, air, and space — in the body return to their original source. Ordinary people consider the cremation ground as a place of sadness and desolation, but a sadhu regards it as sacred ground, the abode of Shiva and Kali, the symbols of changelessness. Metaphorically, Lord Shiva is the personification of knowledge, non-attachment, and liberation. In each human body, Lord Shiva is seated in the *sahasrara* or the crown of the head. A seeker becomes united with Shiva when — through the power of concentration — one retracts the outgoing energy or *shakti* from the lower chakras and concentrates explicitly on the *sahasrara.* This state is known as *jiva-shiva-milana* or the union between the *kundalini shakti* with *parama shiva.*[1]

A strong presence of death pervades the cremation ground generating detachment and dispassion in a devotee who realizes the futility and transitoriness of life. Recognizing the enduring permanence of Shiva and Shakti, the practitioner experiences the inner meaning of life in the proximity of death. Such recognition of opposites on the cremation ground deepens one's meditation.[2]

Figure 6.1
Performing Shamshan Sadhana

1. Jnana Sankalini Tantra, p-50.
2. Ibid, p- 50.

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Figure 6.2 *Samshan*

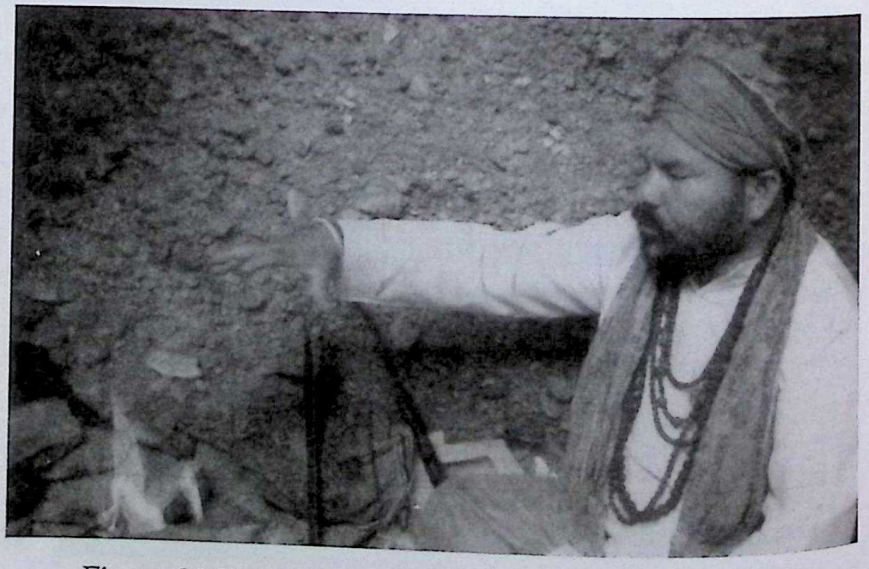

Figure 6.3 Tantra Necromancer Dr. Vishwajit Vishwasi

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The most auspicious time for effective tantric rituals is the new moon at midnight. Lord Shiva and Mother Kali are worshipped on such special occasions with elaborate *panchamakara sadhana* or five 'M' principles discussed above. Depending on the practitioner's tantric tradition and the level of understanding, various stipulated objects are offered. Extremist groups don't shy away from offering their own blood during rituals. Tantriks often practice their rituals in a group but at other times they sit in a circle (forming a chakra) and follow their own independent methodology[1].

In the dance of cosmic energy everything undergoes constant change except Shiva, or the Supreme Soul. He is by nature changeless. The world is nothing but a cremation place of the old and a cradle-place for the new, since that which undergoes change is bound to perish but will eventually is reborn in a new form. This change of outlook brings more detachment for the outer world and a deeper more enduring love within for the absolute and eternal[2].

1. Jnana Sankalini Tantra, p-50.
2. Ibid, p-50.

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Sadhana is essential to make the mind subtle, so that Tantra Necromancer can soar into the astral regions and perceive all that is waiting to be perceived.

Tantra Necromancer has to awaken the *Smashan*. Spirits have a different sense of time, space, and causation than mortals do. To "awaken" a smashan means to bring it into a state where a Tantric can eavesdrop on what is going on and where he can communicate with the inhabitants if he like.

Finally, even if Tantric Necromancer has perception and he knows the method to stimulate the smashan he should perform all sadhana under the mentorship of Guru.

Sadhana of a spirit means enticing it with things it likes and then maintaining it with mantras. Tantric Necromancer must perform *Kilana* and *Stambhana*. Both mean "to fix something in one place." *Stambhaaa* is the first, temporary fixation, and *Kilana* (literally, "nailing") is the permanent attachment.[1]

1. Aghora I, page 188.

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Three kinds of spiritual aspirants have been distinguished in the tantras according to their mental dispositions or stages of spiritual consciousness: *Pasu*, *Vira*, and *Divya*. When one is still in bondage (*pasu*) and subject to the common round of conventions, he is led along the tantric way by devices suitable to his competency. One who is more capable of psycho-spiritual experience of a stronger ethical nature (*vira*) and had the inner strength to 'play with fire', as Tantra says, is at the middle of the extremes. A man of *divya* disposition is the most developed. His meditative mood is spontaneous in him and he is always ready to imbibe spiritual experiences, always in ecstasy enjoying the 'inner woman' and 'wine'. In this state the 'inner woman' is the Kundalini Sakti in the body of the worshipper and 'wine' the intoxicating knowledge derived from yoga, which renders the worshipper senseless, 'like a drunkard'

Tantric rites and rituals are complex and elaborate disciplines involving a series of practices. Adept are called *sadhaka* (male) or *sadhika* (female), and the discipline they follow is known as sadhana. It is imperative that the adept should be initiated by a qualified guru or spiritual teacher; there is wide variation in the mode of instruction. In the primary stages, the adept is given an ordinary initiation by means of an elaborate ritual, though a more advanced aspirant's initiation is higher and imparted through a disciple imbued with deep spiritual experience.

1. The Tantric way, p-28.
2. Ibid, p-28.

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Nowadays most people's minds are so enmeshed in the slush of the Samsara that they have no subtlety of perception whatsoever. Only when your mind becomes subtle can it soar into the astral regions and begin to perceive all that is waiting to be perceived.[1]

Matter and energy are never destroyed..... It is the same way with ethereal beings: Only when one has an extremely subtle mind can one perceive them. But even with a fine mind you can't just stroll into a smashan and expect to be entertained. You have to awaken the smashan. Spirits have a different sense of time, space, and causation than we mortals do. To "awaken" a smashan means to bring it into a state where you can eavesdrop on what is going on and where you can communicate with the inhabitants if you like.[2]

1. Aghora I, p-189.
2. Ibid, p-189.

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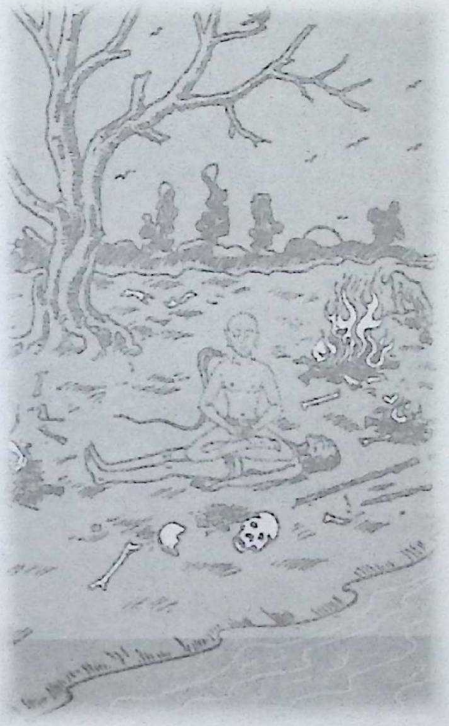
SHAVA SADHANA



Shava Sadhana means 'corpse meditation,' and some tantriks take this practice literally. Living in the cremation ground, they use dead bodies for specific rituals. Such extreme practice is rejected in other traditions. A physical posture in Hatha Yoga known as *shava asana* or the inert posture constitutes a complete relaxation technique that brings about rejuvenation and freedom from stress and strain.

In the Isha Upanishad, this process is taken a step further in a mantra, *bhashmantam shariram* or 'consider your body as having been burnt into ashes.' During deep meditation, a spiritual seeker goes beyond body consciousness to experience a state of inner awakening known as *so'ham*, 'I am That' (the Absolute), and dissolves into oneness with the whole of creation. A true practitioner is one who experiences the transitory nature of the body in its ultimate stage through meditation. The devotee ascends to the *sahasrara* (to the crown of the head) by withdrawing the *prana* or the energy principle from the base of the spine. Body consciousness is transformed into cosmic consciousness. When the gross body appear to be dead (breathless stage), it has reached the samadhi state. For both Tantrics and yogis the practice is known as shava sadhana or corpse meditation, and it is performed with the deep awareness that the body is lifeless, inert, without the presence of the soul.

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MUNDA SADHANA

Munda Sadhana can be interpreted as finding an appropriate place for meditation. The scriptures abound with elaborate descriptions of suitable places for spiritual exercises. Suggestions include isolated and beautiful spots such as a temple, a riverbank, a mountain valley, a place close to a pond or lake, a well-ventilated cave, or a room that is quiet and clean.

In tantric texts there are two additional requirements. The first comes under the heading of panchavati or an assemblage of five special trees planted together, but opinions vary regarding the nature of the five holy trees. Traditional texts mention the following trees:

Ashoka	Jonisia Ashoka (a tree with red flowers),
Villva	Wood apple,
Vata	Banyan tree,
Dhatri (amalaka)	Emblic Myrrbalan,
Ashvattha	Peepal or the holy fig tree.

According to the Gospel of Ramakrishna the *neem* tree (imargosa) is included instead of the ashoka.

More significant for the tantrics is the practice of *panchamundi* asana. The ideal place for meditation in this practice is to stand on the burial ground of the heads of five beings: a human, a snake, a monkey, a jackal, and a dog. The symbolic meaning of this ritual is to sit above the five lower centers, burying their restless qualities by remaining in the sixth center (*ajna chakra*) or the seventh center (*sahasrara chakra*). In this way, the sincere seeker is freed from dubious propensities since each animal skull corresponds to one of the five tendencies of the lower chakras. The dog, in

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the role of guardian to material prosperity, represents the *muladhara* or money center; the snake, embodiment of the need to copulate, coils up in the *svadhisthana* or sexual center; the jackal, always searching for food and prey is at the *manipura* or navel center; the restless monkey, filled with variable emotions, sits at the *anahata* or heart center; the human skull, expressing the constant search for intellectual, religious, and philosophical knowledge, finds its place in the *vishuddha* chakra.

The inner meaning of burying the five animal heads is to ascend progressively from the lower chakras until unity is reached with the Supreme Self, or paramashiva, in the sahasrara at the crown of the head. The only way to resist the delusive attraction of the lower chakras and find eternal bliss is by raising consciousness in this way.

AGHORA SADHANA

The word *aghora* is derived from the root word *ghora*, which means 'darkness' and 'fear.' *A-ghora*, therefore, stands for the contrary, 'illumination,' 'calmness,' and 'peace/ *Aghora sadhana* is a conscious effort to maintain mental equanimity. This is a state sought after by every sincere seeker.

There is a special group of tantrics that live in the cremation ground, following their own rituals without any visible discipline. They remain completely naked and smear their body with ashes collected from the funeral pyres. Since they live in the cremation ground, cut off from the world, it is believed that they consume human flesh. Their peculiar behaviour has fostered a profound dread about Tantra.

In a symbolic way, an *aghora sadhaka*, in his very nakedness, represents detachment from body consciousness. The consumption of human flesh can also be interpreted metaphorically, as a form of self-contentment. In the New Testament, Jesus said, "If you eat my flesh and drink my blood,

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then you will have your place in Heaven." Darkness represents ignorance, whereas knowledge brings forth light. *Aghora* means to eliminate ignorance completely, without leaving any trace. As a devotee enters the state of deep meditation, one will gradually penetrate the veil of darkness (*ghora*) and experience Inner Light.

The Chapter 5 of *KulaChudamani Tantra* deals with rites which are performed for the development of powers enabling the devotee to draw towards him any Deva, lower Spirits or Human Being he wishes. Verses 7 – 8 states that if anything is taken from the subject of the rite which belongs to him or he or she are ill-treated or deceived in any way the Sadhaka are fallen (*Bhrasta*) and dies. Harm also happens to his family from such magic (*Abhichara*). The rite consists of the worship of *DakshinaKali*. The Rishi of the Mantra is *Bhairava* and *Chhanda* is *Ushnik*. The first *Vija* is the Supreme *Shakti* (*Purvang vijang parashakti*). The *Angganyasa* is directed to be performed with the *Vija* coupled with the six long vowels. In this rite the *Brahmana Sadhaka* is directed to substitute for wine (where this is mentioned) honey in a vessel of copper (v. 78) or he may perform the Kulapuja with Kula wine.[1]

1. Kulachudamani Tantra,p-34.

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METHODS OF SIDDHIS FOR DEVAS AND SPIRITS

If a man attains the Siddhi of any Deva and has His darshan then he need not to use any yantra, one will obtain the answers of all his questions, will be bestowed with health, wealth and happiness. In addition all his desires will be fulfilled.

But these methods are very difficult. One has to perform them with complete faith and confidence. He should follow the directions as contained here under to attain success in his endeavour.

GUIDE LINES

Before going into details of methods for each Deva, follow guide lines is recommended for Sadhaka.

- The sadhaka should either do idol pooja or Mansik pooja which means that figure of Deva be kept in mind while performing pooja.
- The pooja be started after taking bath, wearing new or clean clothes, using a good scent on the body.
- The place of pooja should be clean and noisless, free from any bad smell. For pooja, the best places are mandir, Dharam Shala, Garden, Well, river, canal, pond etc where you can sit in seclusion.
- While performing pooja, must face East and sit in comfortable Aasan.
- During pooja days your diet should be free from meat, wine and other intoxicants. Sexual relations be also avoided.
- Always think of your Deva, where ever you are and whatever work you are doing. Keep your mind clear from all bad or Unwanted thoughts.
- While doing Mansik Pooja, keep the figure of your Deva in your mind, bathe him in mind, put chandan, flowers, clothes etc and then perform Aarti and place fruits before Deva.
- In case of idol pooja, make idol as directed, get him bath in a vessel, put chandan tilak, offer flowers, light lamp, wear clothes and put it on wooden plank provided with a nice cushion.

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- Recite the mantras through rosary.
- The articles required for pooja are detailed with each Deva. Generally for every purpose these include Chandan, Raula, Red colour, Camphor, lamp of ghee, rice, flowers, fruits, clothes, utensils of copper, silver or gold etc. Aasan, rosary, Dhoop, good quality scent, gugal, Aagar, balchhar, kesar, gorochan. kasturi, coconut, dry fruits and Mauli.

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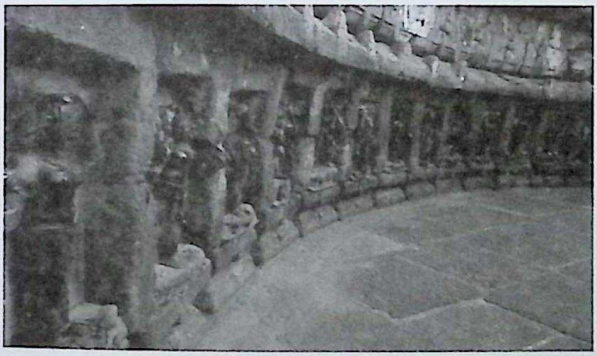

Figure 6.4 Chausathi Jogini Temple, Odisha

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BHUTA SADHANA

Tantra Shastra provides deep insight into the rituals pertaining to appeasement or invocation of various classes of Spirits. Some of the renowned Tantra Sadhana generally found mentioned in the Tantra literatures are :

AsthaSiddhi Sadhan Sundari Sadhan Asthakatyayani Sadhan, PrathamSadhan, Kinkari Sadhan, Chetika Sadhan, Bhutini Sadhan, Akshari Sadhan, Yakshini Sadhan, Asthtanagini Sadhan, Kinnari Sadhan, and Pisachi Sadhan.[1]

In the book, 'Practical of Yantras' the author has prescribed following method for *Bhuta Siddhi.*[2]

> Rise at three in the night. Take a jug of water and go to jungle to answer the call of nature. You can select a place where nobody is present, use part of water, pour the balance water at the root of Babool tree (to be located and selected earlier) and also use it for washing your mouth and face.
>
> In the dark, put *Sandoor tilak* on the trunk of tree and wrap white thread around it, red, or black flowers or *kand* black be offered to the tree along with some meat. Treat this place as a residence of ghost.

1. Aghori Tantra, p-32.
2. Practical of Yantras, p-120-121.

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Sadhaka should offer prayer as below

"O, Bhoot Deva, I want to see you, so I am offering this pooja to appease you. Be kind to me, fulfill my desires and appear before me."

The Sadhaka should then recite this mantra

ॐ नमो लम्बो वर लम्बाकरां सर्वरोग निवारणं
सर्व शत्रु नाशं करोति भूतवर शाये स्वाहा

"Om Namo Lembo Var lamb Akaram, SarvRog Nivaran, Sarv Shatru nashang, karooti Bhoot Varshaye Savaha."

Bear in time, that while reciting mantra, keep meat with you and after that meat be left there and *sadhaka* should return home. Repeat this process for 40 days. On 41st day you will see a giant figure having disproportional body. One should not have fear from it. Offer meat, sweets, fruits etc whatever is demanded by him. The Sadhaka should take a promise from the Ghost that he will appear as and when it is desired or asked by the *Sadhaka* to do works as per his wishes.[1]

1. Practical of Yantras, p-120-121

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Second Method

Recite this mantra 2.50 lacs times in 40 days.

ॐ ह्रीं क्लीं सर्व भूताय नमः

'Om Hareeng Kaleeng Sarv Bhootaye Navaha'

Third Method

This mantra be remembered by the

ॐ श्रीं श्रीं श्रीं कंकाली प्रेत वशी कुरुम

'Om Shareeng Shareen Sharecng Kankali Praat Vashi Kuroom'

Before one day of starting Jaap for siddhi, the sadhaka should go to the Madar tree and place rice and black kand and he should utter the words, 'That I will come tomorrow for siddhi of Preet'. Next day, sadhaka should take Sandoor, Camphor, Til (Sesame) oil, water, *loung* (Clove), *ilaychi* (Cardamon) and flowers. First of all put the water in the root of tree then apply Sandoor tilak, offer flowers and light the lamp with *til* oil. Place Betel leaves, *loung* (Clove), *ilaychi* (Cardamon) and black kand with the tree. The water in the jug be placed by the side and above mantra be recited for 10,000 times and repeat this process for 40 days continuously without any break.

The Ghost will appear and take the promise as outlined earlier.

1. Practical of Yantras, p-121.
2. Ibid,p-121-122.

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Asthasiddhi Sadhana

Every day aspirant have to recite 2 mantras by Tantric Kriya; on successful performance 8 kind of Nayki becomes slaves on aspirant

Mantra: 1. ॐ वज्रमुखे सरसर फट् ; 2. ॐ संघट संघट मृतान् जीवाय स्वाहा ।

Sundari Sadhana

One should perform sadhna in forest or in a Mandir under tree, Shiva Mandir or in Samshan.

Mantra: 1. ॐ महाभूत कुलसुंदरी हुं ; 2. ॐ विजयसुंदरी ह्रीं अं । 3. ॐ विमलसुंदरी आः 4.सुंदरी हुं हुं 5. ॐ मनोहरी सुंदरी धि 6. ॐ भूषणसुंदरी क्लीं 7. ॐ धवलसुंदरी ह्रीं 8. ॐ मधुमतीसुंदरी

Some special mantras are known to invoke the soul of dead persons and make them come back to this dimension so that the practitioner can converse with them.

Hindu Mantra and Occult Sciences contain numerous such Mantras-Tantras, which are known to attract the spirits of dead people, the Mantra-Tantra given here is used to call the soul of a newly expired person who has died a sudden and unnatural death due to his own fault; such as a suicide.

If the Necromancer-*Sadhak* comes across a situation, where a person has died an unnatural, sudden death. Then he should be present at the time, when the body of the dead person is being taken to a *Smashan Bhumi* or a Graveyard for cremation or burial. The race or religion of the dead person is of no significance.

Then, he has to imagine the photograph of dead person in his mind and concentrate upon it and commence chanting the two words Mantra shown in the image. He has to keep chanting the Mantra for two days

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until 3564 Mantra chants or 33 Malas are completed in a period of two days. For these two days, the practitioner has to stay in the house of the dead person and do the Mantra chanting as per his convenience so that other people do not become suspicious about his actual intentions. A Japa Mal of Black Agate Stones i.e. *Kala Hakik*, should be used for counting the Mantra Chants.

MANTRA TO CALL SOUL OF THE DEAD- जिन्हारी उन्हारी

On the third day, the soul of the dead person will appear before the *Sadhak* and the *Sadhak* will be able to visualize the soul and converse with it. This Shabar Mantra is believed to be of Islamic origin and suitable only for advanced *Mantrik Sandhak*.

MANTRA TO MAKE GHOST TALK

A *Navanath* Mantra to make the ghost/spirit/entity which has possessed someone, talk is given here. Most people would have noticed such occurrences in films or on the television; the entity which has possessed a person speak. The practitioners of Mantra Vidya in the middle ages used such specific *Shabar* Mantras for this very purpose.

There is a Tantra/Mantra Sadhana involved. The Sadhak makes some Garlic juice and mixes *Hing* [Asafoetida] with it. Then he gives this juice to the possessed person to smell and then applies some of it on his forehead, face and other body parts. After this is is said that the ghost starts speaking.There is no Siddhi procedure for this mantra; it is chanted all the time, while practicing this Sadhana. Such mantras are needless to say for the experienced Sadhak.

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SABAR MANTRA TO PERSUADE GHOST TO TALK: Non-Sanskrit Native / Regional language to Talk with Spirit

ओं धों धों ध्यान करता अलख यति हाँक देते हाँ कार
तथा लत बोल बोल शब्द साँचा

Om Dhom Dhom Dhyaan Karataa Aalakh Yati Haank Dete Haan Kaar Tatha Lat Bol Bol Shabd Saancha

ॐ घों घों ध्यान करता अलख पती हांकदेत हाक रात बोल २ शव्द साँचा

Om Ghon Ghon Dhyan Karta Alakh Pati Haankdet Hak Rat Bol do shabd sancha

Mix asafetida in the juice of Garlic and put in the eyes of possessed person. The Spirit will start to talk.

1. Brihad Indrajal, p-162, Tantrik Sri Mani Sukla

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If this Sadhana becomes successful the Sadhaka can perform all sorts of supernatural deeds. It will be described later what a Sadhaka can do if this Sadhana is successful. At present the method of the Sadhana is being described.

Whatever the Bhuta a Sadhaka selects for his Sadhana he will have to altogether leave smoking, drinking wine and cohabitation with women. He should always t to live with a pious mind. If the Sadhaka is a non-vegetarian then he should allow one month to lapse between the date he had taken non-vegetarian food and the date of the beginning of Sadana. Afer this one month has passed the Sadhaka should manage to prepae the Asana (seat) in the following manner:

He should try to get a dead infant from the womb of a woman who may have been struck to death by a lightning. The Sadhaka should then for one month continuously dry the body of the infant under the sun and also keep on stoking it to make it flat. Thus after one month the dead body of the infant would become suitable for a seat and there will be no bad odour left in it. When the seat is thus ready, the Sadhaka should on a Amavasya proceed to a cremation ground with it, take seat on that Asana of the treated dead body of the infant and begin the worship of the Divine Mother Kali Her name should be pronounced as "*Aum Smasanakalike Cardikayai namah*". After the daily Japa of the name of Kali the Sadhaka should perform Homa and then rub the ash of Homa in his body. Thus he should keep on doing with concentrated mind. In the process the Sadhaka will see numerous horrible sights, such as, lions, serpents, bears and various carnivore besides other ghastly apparitions. If the Sadhaka happens to fear from these sights he will not only be unsuccessful in his Sadhana but also may become deaf, dump or lose some of his bodily organs.

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1. Damara Tantra, page- 106,7

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Therefore throughout the Sadhana he should remain fearless and in no case answer any of the questions put to him by the apparitions. After some time he will see that a person whose hairs of the head are standing erect, whose body is besmeared with foul-smelling decomposed flesh, who is wearing Sindura in her hairs and forehead, who is extremely horrible in appearance and half naked appear before him. Seeing such a Form the Sadhaka should say, "*Tistha mama puja grhyatam*" (Please sit down and accept my worship). After saying so he should in his mind keep on repeating *Aum Camunde Smasanakalike raktavarna trinayana Bhutadi Pretadi sanga mharata parayara. Prasida Devi Bhutyastava maakan. Sarva siddhi sarvattra dehi me. Aum hrimhrimhrimhrim svaha*"

In this manner he should keep on repeating the mantra Ultimately that horrible Devi will say, "What is your request " Then the Sadhaka should reply, "My only request is that you may always remain with me and fulfill all my desires." Then that Devi will repeatedly try to dissuade the Sadhaka to make some other request but the Sadhaka should steadfastly stick to his original request and keep on repeating the same.

Ultimately the Murti of Kali will give two things to the Sadhaka out of which if he will bring one thing in contact with fire. The Devi will immediately appear before him and fulfill his desire, while the Sadhaka should keep the other thing always with him so that no other evil may torment him.

In this manner, giving two things in the hands of the Sadhaka the Devi will disappear.

1. Damara Tantra, page- 106,7

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To Get Relief from MASAN[1]: Masan is a term in Tantric where something duly exorcised is eaten by somebody and one become affected. A most dangerous and nefarious thing in Tantra.

a) In order to get rid off from such damaging effects, write this yantra on paper and put in the neck as Talisman.
b) Write this yantra on paper with ash from creamtion ground and put in yellow cloth and then in Talisman. Wear it on the arm. One will get relief from the effects.

56	57	6	4
6	9	45	53
76	36	9	8
7	5	75	54

To remove fear of Bhut Pret / Ghosts [2]:

This yantra is to be used as below:-

1. Write this yantra on *bhoj patra* with *Asht Gandh* and keep in the house. The fear of souls etc will be removed.
2. Write this yantra with ash of cremation ground on a silver plate and out on the head of patient for two minutes. All souls will leave.

85	56	1	12
6	60	62	13
46	4	18	91
8	69	28	58

1. Practicals of Yantra, p-233
2. Ibid, p-234.

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Mantra to Call *Bhut - Pret* [1]

ॐ भूत रात्रि भुतिनी, डायन, आगच्छन्ति मुखारियामिणि स्वः फट्

वकः फटः इतरगामी फट बक फट्

वक फट् चल हट् बक फट्

इति सिद्धम्

Om Bhut Ratri Bhutini Dayan Agachhanti Mukhariyamini swah fat

Bak Fat Itargami Fat Bak Fat

Bak Fat Chal Hat Bak Fat

Iti Siddham

ओं ह्रों क्रों क्रों क्रुं फट् फट् क्रट् क्रट् ह्रीं ह्रीं भूत –प्रेत भुतिनी प्रेतिनी आगच्छ आगच्छ ह्रीं ह्रीं ठः ठः ।

Sadhak should put aside water mixed with flower of *Chameli* or *Kumkum* or Perfume, so that whenever any Bhut or Pret appears before him, he can offer it to make him / her happy. This process has to be performed under the Banyan tree in midnight. Eight thousand *japa* (chanting) should be done along with burning Guggul *Dhup*.[2]

1. Sri Nath Siddha Tantra Mantra Totke, p-24.
2. Prayogik Tantra, p-115.

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PROCESS OF NECROMANCY

Tantrism blurs the distinction between priest and layman. The Tantric initiate has a special and sometimes secret knowledge of the techniques of worship including incantations, prayers, sacrificial acts, songs and other acts that are believed to bridge the separation between the divine or sacred and the profane realm.

How does a necromancer make contact with the deceased and other evil spirits, supernatural beings, *Preta, Bhoota, Pishacha* etc and take them under control/ subjugation and command them in our culture Shimla Hills (Himachal Pradesh India). To get in touch with the spirits a necromancer has to take *preta vashikarana siddha mala*, magic timber stick, a thorny branch (*Bhekwa* Bush) and other important secret material. He wears a black gown and a black turban and proceeds to graveyard, abandoned places, Ruins, old Mansions, old trees thick forests as per the nature of the ghost to be summoned he selects the location. At midnight the sandhak sits on his Asana facing towards east direction and also give Asana to the Ishta Deva, Upasya Deva and invoke and venerate them. He fires the earthen lamp & Agni.

After complete Establishment of the Mandapa sadhak starts to enchant the gupt mantras and practices some specific Confidential procedures and mantras (Directed by Guru to keep top secret and not to disclose and quote it anywhere) till Guru permits except during *Rachnatmak Pariksha* (Practical Exam) of sadhak/apprentices in the presence of (Acharya). He carries Maas and Madira (Meat and Wine) for the offering in the Agni in between the kriya as and when needed in the Vidhi.

The practice of Necromancy requires that practitioners have a stable, fixed physical location in which to work. Nowadays, this usually means that they must have a house from which they can operate. It can take six months or more to move spirits from one place to another. The process of moving the spirits as well as moving the associated paraphernalia of the practice of necromancy is quite complex. (Communing with Spirits)

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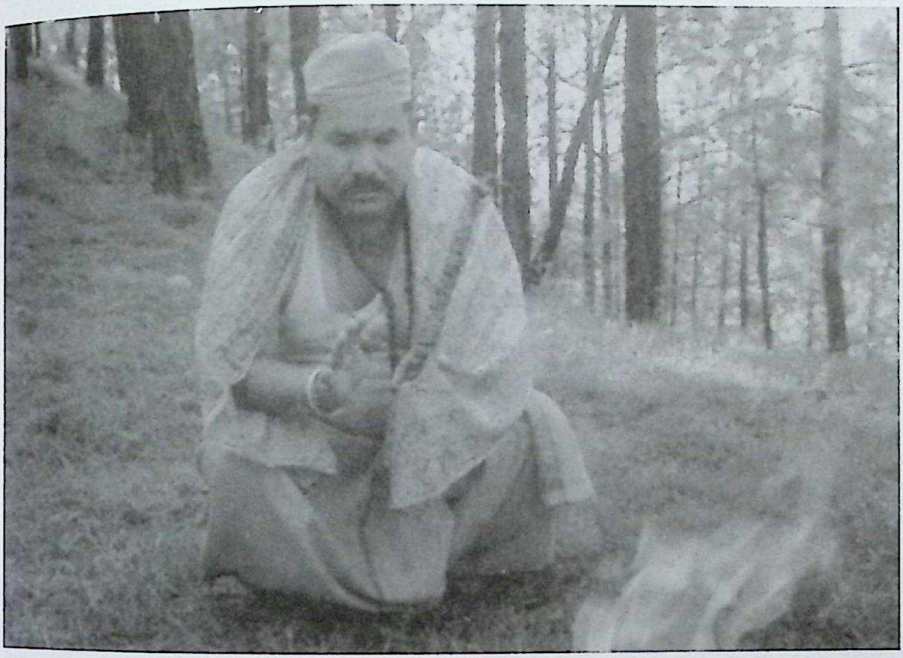
Figure 6.5. Process of Tantra Necromancy By Tantracharya Dr. Vishwajeet Vishwasi



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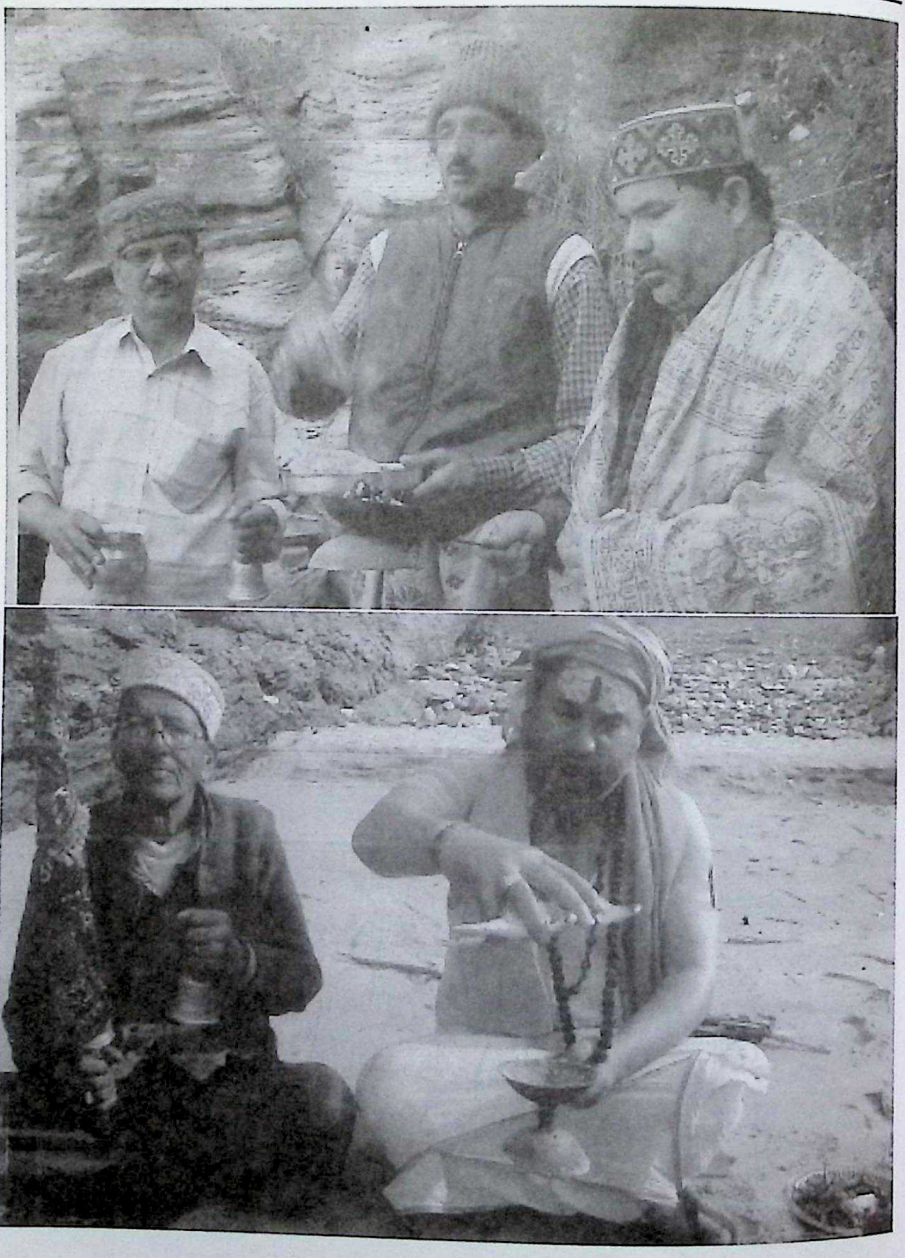

Figure 6.6 Process of Tantra Necromancy By
Tantracharya Dr. Vishwajeet Vishwasi (with his clients).

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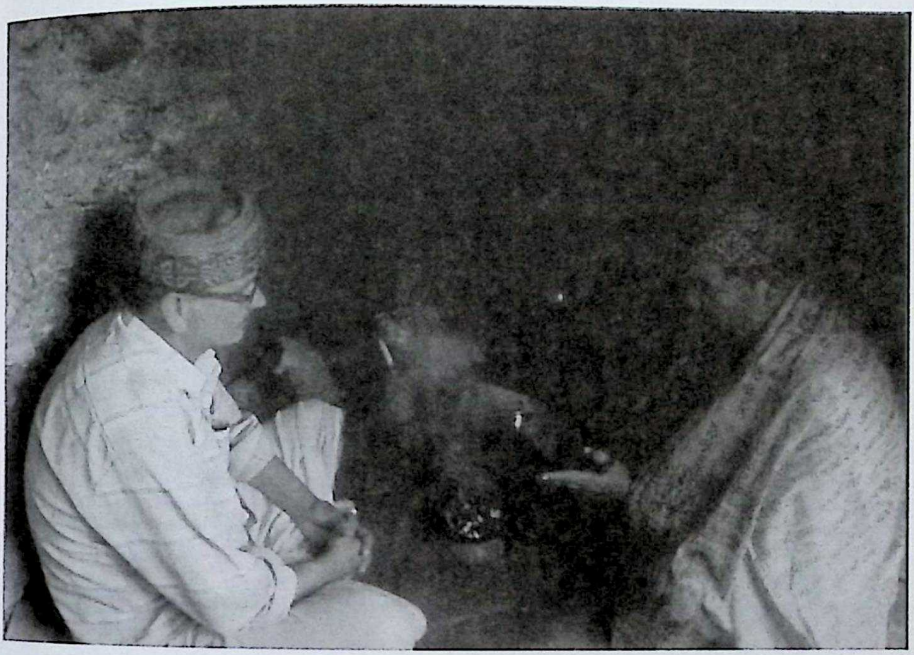

Figure 6.7 Process of Tantra Necromancy By Tantracharya Dr. Vishwajeet Vishwasi (with his clients).

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According to our traditional rituals, practitioner uses a special musical instrument to play a special sound to call upon the ghost/spirits. As soon as the demon is to appear the wick of the earthen lamp starts fluctuating and the sadhak begins screaming.

Jaag Mashaan Jaag- Jaag Mashaan Jaag

Jaag, Jaag, Jaag, Jaag,----------2

Jaag Jeeva Jaag –Jaag Jeeva Jaag

Jaag, Jaag, Jaag, Jaag,----------2

Jaag Preta Jaag- Jaag Preta Jaag

Jaag, Jaag, Jaag, Jaag,----------2

Jaag Bhoota Jaag- Jaag Bhoota Jaag

Jaag, Jaag, Jaag, Jaag,----------2

Jaag Mashaan Jaag - Jaag Jeeva Jaag

Jaag Preta Jaag-Jaag Bhoota Jaag ----------(Loud)

Jaag, Jaag, Jaag, Jaag----------(louder)

Jaag ---------- Jaag------ Jaag-------- Jaag----------(Loudest)

It is to be repeated 1,3,5,7,9,11,21' times. If the ghost does not show upon even after repeating it for maximum 21 times that means there is a default in the procedure that's why mantras are not working out. If the wick of the lamp starts fluctuating it symbolizes that the procedure is complete in all respects and is not having any type of shortcomings hence, Demon/Spirit is certain to confront.

As soon as the evil spirit gradually tries to appear, the wick of the lamp rises higher and them stabilizes gradually. The physical appearance of the sadhak starts changing in provocation and excitement. The fist of the

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sadhak becomes stiff the eyes become reddish, large and the body starts shivering.

The atmosphere of the site gets terrifying. Many kinds of screeching and screaming sounds are audible.

The wind seems blowing fiercely, tempest like changes appear in the surrounding creating an environment of fear and horror. The Demon tries to obstruct the sadhana and make the procedure a failure. When he gets successful in this process the demon confronts him and is visible sometimes nebulously or clear figure it looks hideous, nasty, ugly impossible to describe in words.

It questions the sadhak "Why have you summoned me" sadhak expresses the motive of its summoning and command it to fulfill them. He makes him swear to appear whenever needed by him and accept his servitude and act according to his (Sadhaks) command as a slave.

It promises to the same and *sadhak* offers it meat, wine (*Mans, Madira*), etc and after that, with due permission it disappears.

A method of spirit communication often used in private consultations involves concentrating on a vessel containing holy water in order to apperceive the spirits reflected therein.

By the most authoritative method of spirit communication, however is possession.

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CHAPTER 7:

TANTRA ASTRO-NECROMANCY
(ASTROLOGY AND BHUTA TANTRA)

Jyotish ज्योतिष i.e. Astrology and Astronomy is the sixth branch of the Vedaanga वेदांग. *Jyotish* began as the eye of the Veda, the means through which one 'sees to' the correct performance of spiritual Vedic and Tantric ritual. According to Defouw and Svoboda,

> *"While those seers who were living calendars could 'see to' their rituals without external aids, those ritualists who lacked such knacks relied on Jyotish for scheduling assistance. Accordingly, ever since the Vedic era (or before) Jyotish's chief function in society has been to construct and maintain the calendar, the time schedule which enables prediction of cyclical celestial phenomena for ritual purposes".*[1]

Astrology was the basis for the first cosmologies, through which the ancients comprehended the structure and movement of the universe. It was the science of fate or destiny, used for understanding events on earth, which were seen as originating in the heavens. Astrology was not only the foremost of the outer sciences which deal with the nature of the physical universe, it was one of the most important of the inner or spiritual sciences which deal with the mind and soul.[2] Astrology shows the cosmic source and background for the working of forces in any field of endeavor. In this way astrological knowledge accompanied or preceded that of the other sciences. As it shows the basic language of cosmic energy, it can be used to help understand all spheres of the life.

1. Light On Life : An Introduction Of Astrology Of India, p-36.
2. The Astrology of Seers, p-21.

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Figure 7. Astrology & Tantra Necromancy by
Tantracharya Dr. Vishwajeet Vishwasi for his clients

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For example, ancient systems of medicine, like Ayurveda in India considered astrological influences. The practice of Yoga is based upon balancing the solar and lunar forces within the body. It is required for attaining Siddhis (perfection) in Necromancy. Knowledge of time can pay dividends in all sorts of ways. All of Tantra is based on time. As I experience in the Tantra that to get desired result we need to do things in right moment as per laid down in Tantra texts and prescribed by Guru. By and large, Tantra *Jyotish* involves the collection of specific ritual materials of vegetable or animal origin on specific days (constellations) and using these collected materials for *sadhana* (sat karma or for invoking spirits or demigods or like) or tantric ritual again on specific day or night (constellations) based on *panchanga*[1].

All the religious and spiritual cultures of antiquity the great majority of human cultures Vedic India, Egypt, Babylonia, China and Mexico were founded on the cornerstone of Astrology. All their other sciences and their social systems derived from it. Astrology was the original physical, psychological and healing science. The astrology of a culture, therefore, is the good key to its development. Without astrology, that is, without understanding the significance of the movements of the heavens relative to our lives, there can be no true or integral science. Our connection with the universe is not grasped and it will be possible to either ward off the negative effects of cosmic forces or to draw in those which are benefit. Our relationship with the stars mirrors our relationship with the cosmos, with our psyche and with our inner self. Hence, we could say that where astrology don't flourish the culture must be lacking in higher knowledge or in any real communication with the universe itself[2].

1. The Astrology of Seers, p-21.
2. Ibid, p-21.

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TANTRA 'SACRED' NIGHTS

Four important nights which are ideal for Tantric or Aghoris, because they are meant for specific practices [1]:

1. *Maha Ratri* - The Great Night : This is Maha Shiva Ratri; it falls each year on the night before the new moon during the lunar month of Magha (February or March);
2. *Krura Ratri* - The Cruel Night: This is Holi; the next full moon after Maha Shiva Ratri.

   Krura Ratri is useless for anything auspicious, but it is excellent for practitioners of black magic, especially the Shat Prayoga, the Six Rituals which cause death, delusion, discord, hatred, obstruction and enchantment.

3. *Moha Ratri* - The Night of Delusion: This is Krishna's birth night. Krishna deluded everyone with his Maya ! It falls in the month of Sharavana, usually during August.
4. *Kala Ratri* - The Black Night: The night just before Dipavali, the new moon of the month of Ashvin. Dipavali occurs in October or November.

   Kala Ratri is best for Sadhanas meant for obtaining control over spirits. A number of things can be accomplished on that day like Munda Sadhana.

In *Tantra*, eclipses has great role during the time of eclipse unique gravitational field happens. An eclipse amplifies the effect of *Tantra sadhana*. For example we do one hundred recitations of a certain mantra during an eclipse it is similar to doing one hundred thousand recitations on a normal day. This time is good for offering prayers and performing rites for deceased ancestors.

1. Aghora II, page 165

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Another example: people in many cultures have been able to gain control over certain classes of spirits, but most do so haphazardly, and are often unaware of what sort of spirit they have harnessed. *Jyotish*, however, can determine, by examination of the horoscope, whether or not a person can succeed at such an endeavor and, if so, what classes of spirit they will be able to summon, when in their lives they will be able to succeed, and at what precise moment they should begin their rituals in order to succeed.[1]

1. Light On Life : An Introduction Of Astrology Of India, p-8

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GRAHA AND ITS ASTROLOGICAL RELATIONSHIP

From an occult, or "hidden," point of view, human beings have an intangible non-physical body which is intermingled with, and the constant companion of, the physical body. This non-physical body is referred to as the astral body, because it is said to respond to the non-physical influence of the stars and the planets. The word astral is a Greek word meaning stars, because the astral body is thought to be the starry body of man. Because the astral body responds directly to the influences of the planets and the stars, many of the thoughts that may enter into a person's mind are the result of the influence of those forces of the universe which we identify with the planets and stars.

The art and practice of astrology is based upon the kind of influences that the stars and planets bring to bear upon people through influencing their astral bodies. The wide acceptance of the astrological techniques of character delineation, and even its success in the prediction of the future actions of individuals, is due to the fact that most people are "ruled by their stars." If you are going to be in control of your own thoughts and actions, it is necessary that you become someone who is ruled by yourself alone.

You must be beyond the unrecognized influence of the planets and stars. You must be able to learn to recognize and understand the subtle influences of the nonphysical forces of the universe upon your astral body.

The process of freeing yourself from the blind influence of the forces of the universe upon your astral body is known as "transcending your horoscope." It is impossible to go into the details of the process of this achievement here. It is enough to mention that many teachers, both of spirituality and of magic,

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direct their students in this process, so that they can obtain the benefits which it brings. Once the student of magic has completed this process he or she will find that it will make him or her much less likely to be influenced by spirits of the dead.

Spirits of the dead exist, or more accurately, live, in the same nonphysical realm in which a living person's astral body exists. Because these spirits have only an astral existence, and they no longer have a physical existence, they can only influence the thoughts of those who are under the unknowing sway of the astral forces of the universe.

DevaGraha **देवग्रह** : It is said that on seeing this planet a person becomes insane. It is considered that this *Graha* is connected with *Poornima Tithi*. According to Charaka, this graha is associated with *Shukla Pratipada* whereas Sushruta states that it is associated with *Purnamasi*.

Danava or Asura Graha **दानव या असुर ग्रह:** is associated with *Sandhya* i.e. twilight. According to Charaka, Danava graha afflicts a person on *Shukla Trayodashi* or *Krishna Dwadasi*. This Graha is also called *Asura Graha* and according to Sushruta, in the *Sandhya* time this *graha* afflicts a person.

Gan dharva Graha **गन्धर्व ग्रह** This Graha afflicts on *Asthami Tithi*. According to Charaka, *Chaturdasi* and *Dwadasi tithi* is associated with affliction of Gandharva Graha; whereas Sushruta considers *Ashtami* to be a responsible *Tithi*.

Yaksha **यक्ष** *Or Dhaneswara Graha (Charak)* : This is one of the famous *Graha* which afflicts on *Padva Tithi*. However, according to Charaka, it afflicts on *Shukla Saptami* or *Shukla Ekadash*; whereas Sushruta considers *Pratipada* as affliction *Tithi*.

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Pret **प्रेत** It afflicts on *KrishnaPaksha*. The views of Charaka and Sushruta are not known.

Sarp / Bhujang **सर्प / भुजंग** : According to Sushruta it afflicts on *Panchami* . The celebration of *Nag Panchami* festival to appease the Cobra is well known.

Raksash **राक्षस** : It attacks in Night i.e. *Ratri*. According to Charaka, it afflicts on *Krishna Navami Parv* or *Krishna Dwadash Parv*. Sushruta uses the term *Nishi* for night.

*BrahmaRaksh*as **ब्रह्मराक्षस** : According to Charaka, it afflicts on *Shukla Ashtami* or *Shukla Panchami*.

Paisacha Grah **पिशाच:** According to Charaka, it afflicts on *Chaudashi* or *Krishna Navami Parv* or *Krishna Dwadash Parv*. The view of Sushruta is not known.

Pitri Graha **पितृ ग्रह:** It is known to afflict on Dashmi, Amavashya, Ashtami, Navmi. Sushruta opines that it attacks on *Krishna Kshay (Amavashya)* .

Guru Graha or *Vriddha Graha* **गुरु ग्रह / वृद्ध ग्रह:** It is known to afflict at Twilight i.e. *Sandhya Kaal*.

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TABLE 7.1

TITHI / TIME	TYPE OF BHUTA SARGA AFFILICTION	COMMENTS
Poornima / Puranmashi Tithi Shukla Pratipada (Charak) Purnamasi (Sushruta)	DevaGraha देवग्रह	An evil planet. *Devagraha darśana* (seeing this planet) will lead to insanity. [Vana Parva, Chapter 23, Verse 47].
Sandhya Shukla Trayodashi (Charak) Krishna Dwadasi (Charak) Sandhi Kal (Sushruta)	Danava दानवग्रह AsurGraha असुरग्रह	
Asthami Tithi Chaturdasi, Dwadasi (Charak) Ashtami (Sushruta)	Gandharva गन्धर्व	Asthami Tithi Chaturdasi, Dwadasi (Charak) Ashtami (Sushruta)

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TABLE 7.2

TITHI / TIME	TYPE OF BHUTA SARGA AFFILICTION	COMMENTS
KrishnaPaksha	Preta प्रेत	
Padva Tithi Shukla Saptami (Charak) Shukla Ekadash (Charak) Pratipada (Sushruta)	Yaksha यक्ष Or Dhaneswara Graha (Charak) धानेश्वर ग्रह	
Panchami (Sushruta)	Sarp / Bhujang सर्प / भुजंग	Celebration of *Nag Panchami*
Ratri Krishna Navami Parv (Charak) Krishna Dwadash Parv (Charak) Nishi (Sushruta)	Raksash राक्षस	
Chaudashi (Charak) Krishna Navami Parv (Charak) Krishna Dwadash Parv (Charak)	Pisach पिशाच Or Paisach Graha पिशाच ग्रह	Celebration of *Kali Chaudash*

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TABLE 7.3

TITHI / TIME	TYPE OF BHUTA SARGA AFFILICTION	COMMENTS
Shukla Ashtami (Charak) Shukla Panchami (Charak)	BrahmaRakshas ब्रह्मराक्षस	
Dashmi, Amavashya, Ashtami, Navmi Krishna Kshay (Amavashya) (Sushruta)	Pitri Graha पितृग्रह	
Sandhya Kaal	Guru Graha गुरु ग्रह Vriddha Graha वृद्धा ग्रह	

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Thus we observe a unique connection between astrological time and affliction of various *Grahas*. Astrology is an inherent partner of Tantra for attaining any particular *siddhis* in necromancy. The knowledge of reading *panchanga* is mandatory for a Tantra Necromancer to be successful in his art of communicating with spirits. Astrology is equivocally essential in Vedic as well as Tantric Ritual. For removing the afflicted *Grahas* from the body of a person again Astrology is necessary. The aim of astrology and tantra is the same – expansion of consciousness and liberation of energy. Astrology states that we are intimately connected with the rhythm of the universe, and points to a synchronicity between the movements of the moon, planets and stars with events in our life, the moods we are passing through and the dreams we are dreaming.

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CHAPTER 8

ROLE OF MANTRA IN NECROMANCY

Mantra is the Manifested *ShabdaBrahman*

The Triad – *Guru*, *Mantra* and *Devata* are indispensible in practice of Tantra Necromancy. *Guru* represents the soul of a Tantra aspirant, *Mantra* his Mind and the *Devata* his vital current. Unshakable faith in *Guru*, *Mantra* and *Devata* is necessary for success in the Necromancy practice.

> *Where there is Mantra, Yantra, Nyasa, Diksha, Guru and the like there is Tantra Shastra*

In defining *Mantra*, *Shastra* says: "That is called Mantra, from Manana मनन or Meditation of which arises the Universal special knowledge (that is special knowledge embracing the whole universe) or realization of the Monistic Truth that the substance of the Brahmanda is not different from that of the Brahman. Man मन of Mantra comes from Manana मनन which leads to Trana, त्रण or liberation from the bondage of Samsara संसार (*tra* of Mantra comes from *Trana* त्रण) and which calls forth (*amantrana* आमंत्रण) *Dharma*, *Artha*, *Kama* and produces *Moksha*".

A *Mantra* is active only if it has been ceremonially given by a Tantric Guru to his disciple. A Tantric Guru is obviously a *Mantra siddha* who has the ability to readily evoke and freely utilize the devata from the Mantra. The ritual of initiation into a Mantra involves invoking the devata by the Guru in a ceremonial pot filled with consecrated water and five kinds of precious stones, performance of sacrifice in from of the pot, repetition of the Mantra by the Guru 108 times with his right hand and covering the mouth of the pot, bathing of the aspirant with the water from the pot and finally whispering of the Mantra in the

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ear of the aspirant Devotee by the Tantra Guru. A mantra heard accidentally or taken from a book is not only believed to be useless, but also harmful to the practitioner

Arthur Avalon in the Principles of Tantra (part II) states that, "It is sheer ignorance to suppose that Mantra is mere language. *BijaMantras* in particular cannot possibly be language for they convey no meaning according to the human use of language. They are the *Devata* Herself, who is the highest spiritual object for us. They are neither language, nor words not letters nor anything which you and I read and write but the *Devata* who is eternally possessed of *Siddhi*, and is the *Dhvani*, which makes all letters sound and exists in all that we may say and hear".

MANTRAS ARE GROUPED INTO THREE VARIETIES:

Purush (Male) Mantra – ends with words such as *hum, phat, vashat*

These Mantras are especially employed in magical rites, in the worship of ferocious divinities including goddesses, and in sorcery. They are said to be vigorous and quick in effect; but their spiritual value is minimal.

Stri (Female) Mantra- ends with *Vaushat* and *Svaha*

Theses Mantras are used in enterprises with concrete benefits as objectives.

Napunshak (Neuter) Mantra- ends with *Namah*

These Mantras are employed to achieve spiritual progress.

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Figure 8.1 MantraMartand Dr. Vishwajit Vishwasi

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KUNDALINI THEORY OF ORIGIN OF MANTRA[1]:

SaradaTilaka Tantra contains an account of the origin of the Mantra. It is based on the Kundalini Theory. The store-house of psychic energy in the individual is of the nature of absolute sound (*ShabdaBrahman*). All the fifty letters of the Sanskrit alphabet, *a* to *ksha* representing the fundamental propensities of man are contained within it, indistinct and unperceived as objects in darkness. Whenever there is an impulsion to articulate a sound, a glimmer of light shines forth. The awareness of this impulsion and illumination is styled as 'spot' (*bindu*). Proceeding from the Kundalini in the Muladhara centre, it seeks to enter the arteries in order to obtain articulation. Before the entrance is gained and the sounds is known as Transcendent (*para*). Its aspects are indistinguishable and beyond ordinary apprehension.

Once it enters the arteries and begins to resound through them as fas as the *Svadhishthana* centre, it is known as 'perceiving' (*pasyanti*). The mystic adepts can perceive it, although it is as yet beyond hearing. It is the 'visible sound'. When it reaches the throat (or in another account the heart, the *anahata* centre) it is called 'middling' or intermediate (*madhyama*); it is here both light and sound; the audible aspect more prominent. When it issues out of the throat and gets formed in the mouth it is pronounced or 'articulated' (*vaikhari*). All vocalized sound belongs to this last category; common speech as well as the Mantras.

All speech has its foundation in the Om sound. As long as life lasts in the body, as long as the vital currents flow through the arteries, this primal sound is generated continuously.

1. Tantra, Mantra, Yantra, p-66-68.

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Any attempt to produce any sound instantaneously evokes the *Om* sound at the *anahata* centre. Common speech, however, forces itself out of this source and operates purely at the intellectual level. The mantra on the other hands rests in the *Om* sound and works from that level.

The light aspect of the initial sound in the Muladhara centre is the seed from which the perceptible form of the deity (*devata*) emerges. Mantra is actually a technique by which the image of the deity is sought to be visualized. It is therefore that the deity is described as the visible Mantra and the Mantras as the verbal deity. Each letter of the alphabet (*varna*) has a potency to evoke as aspect of the diety; and the Mantra, composed of such letters (or syllables) would organize the individual potencies into a cumulative force. Some letters (syllables or phonemes) are capable of evoking the entire deity, and they are called 'seed syllables' (*bija aksharas*). The Mantra is in fact an elaboration of a seed syllable. The purpose of such elaboration is to assist in the visualization of the deity. It is said that the mantra without its seed syllable will be incapable of benefitting even when repeated a lakh of times. Such a mantra is condemned as 'devoid of life-force'.

USE OF MANTRA IN TANTRA NECROMANCY:

The mantra can be employed for the so-called desire-oriented *(kamya)* rites, performed to achieve specific material aims, after a successfully performed *purascarana.* The total number of possible mantras is placed at seven crores. Some texts give the number more precisely as 67,108,863. Of course, a large majority of them are either impossible to use, or are defective for one reason or another. There are about 3,000 Mantras that have been talked about in texts. They are grouped in two major classes: benign (*Dakshin* दक्षिण) and malevolent (*vama* वाम) The former more commonly used involve benevolent and peaceful divinities and

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rituals of a pacific type; they preclude all injury, violence and ill-will. The usual benefits sought are prosperity, long life, health, worldly success and spiritual progress.

The malevolent Mantras are employed in black magic, sorcery and witchcraft. The activities under this head are six fold : pacification (*Shanti*) of spirits which otherwise would be harmful, securing the affection of one desired (*vasikarana*), restraining one from an intended act (*stambhana*), removal of an enemy from his vantage position (*uccatana*), creating enmity between two powerful friends (*vidveshana*), and destruction of an enemy (*marana*).

The gathering of medicinal plants is sometimes accompanied by a Mantric recitation, to which the ancient Ayurvedic texts allude (*Susrutasamhita*) or which they explicitly describe (*Sarngadharasamhita*). This latter medical treatise (13th century) gives an account of magical precautions taken for asparagus (*satavari*), whose ritual picking exemplifies that of all medical plants similar to it. Moreover, as we have observed in Chapter 4 (Ayurveda Necromancy) wherein many herbs are employed for medicinal treatment of person afflicted with *Grahas*.

In the previous Chapter 6 – Tantra Necromancy, we find mentioning of many mantras to invoke the *devata* of *Samshan* in *Samshan sadhana*, Mantra to call soul of the dead, Mantra to persuade ghost to talk which has penetrated the body of an afflicted person.

Sabar mantras शाबर मंत्र which are usually not in Sanskrit is also employed in the whole process of Tantra Necromancy. *Shabar Mantra* is unique because of its combination of words, effect of sounds and its evolution. Goswami Tulsidas has states

अनमिल आखर अरथ न जापू, प्रकट प्रभाव महेस प्रतापू

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It is believed that Shabar Mantra was created by Shiva. The arrangement of alphabets and words may not be complementary to each other besides even the meaning of the whole mantras cannot be deciphered in other words the *Shabar Mantras* also appears to be meaningless. Moreover, *Mantra Siddhi* is not required. Thus, *Shabar Mantras* appears to an alternative to Sanskrit Mantras.

The term, *shabar mantra*, is often associated with a set of such mantras that is believed to have originated with or been disseminated through Guru Gorakhnath in the 11th or 12th century. These particular *shabar mantras* are said to have potent healing or generally powerful properties.

These mantras do not follow any particular style or code. As colloquial, *shabar mantras* may be direct, demanding and, at times, crude. They fall into a number of categories based on their intended purpose, which is not always altruistic: strengthening, gravitating, creating peace, restricting an adversary, killing, creating a rift, and separating.

Thus it can be concluded that Tantra Necromancer uses both *Sanskrit Mantras* and *Shabar Mantras* for various purposes since ancient times, where the former require *siddhi* and later doesn't require *mantra siddhi*.

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SOME BIJA MANTRA PERTAINING TO TANTRA NECROMANCY

Dum – *Da* is Durga, *U* is to save, *nada* is the mother of the Universe, *bindu* is to do. This is the classical seed of Durga, the alluring and terrifying goddess who rides a lion or tiger and rids the world of Demons.

Hsau – The *bija* of the *Mahapreta* (great corpese) i.e. Devi's couch made of five corpses (*Sadasiva, Isana, Rudra, Vishnu, Brahma*).

Hum – one of the oldest seed mantras. *Ha* is Siva, *U* is Bhairava (Shiva as the fear inspiring one). *Nada* is *para* i.e. supreme, *bindu* dispels sorrow. Its deep droning vibration can be used to stimulate and awake *Kundalini-Shakti*. In sorcery, it is occasionally used to cause death. Hum is also a personal *bija* of *Chinnamasta*, the Goddess of wisdom and the sound of terror that surrounds *Kali* when she destroys demons on the battlefield.

Jam or Yam – Seed of *Jaya Shakti*. She is white, holds club and shield. And rides a corpse or a ghost.

Klhrim – The seed of *Bhairavi*, the fear inspiring Goddess.

Om – The perfect root mantra, the sound of all creation, the embodiment of *Brahman*. It is composed of the letter *AUM*. In Tantric literature, Om is often called the *Tara Bija*, as it saves the worshipper and helps to cross the ocean of illusion. In spite of, being the mantra of *Brahman*, the all-self.

Phat – This is the weapon Bija, it sounds explosive and fierce. It often used to banish malignant influences, exorcise demons, and dispel wrong thinking. For this purpose it is sounded loud and accompanied by clapping the hands and stamping on the gound with one heel. The four or eight directions are thus exorcised. It is

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also used to exorcise the ego-demons and purify oneself. Also, called the *Astra* (missile) bija and the Fierce Mantra.

Another point worth considering is Breath. As the *Kularvana Tantra* tells us *japa* (Mantra Recitation) should be joined with *dhyana* (visualisation) and *pranayama* (control of breath / energy) which produces 'drying up of the body', burning of the body and bathing the entire body in the nectar of union of *Kundalini* and Shiva. Align each mantra with the supreme mantra *Hamsa*, the sound of exhalation and inhalation. Mantras that not conjoined with this great Mantra don't yield fruit.

Further, exploration on this chapter is beyond the scope of this book due to limitation of time and space.

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Figure Chapter 2 Page No. 24

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Tantra shares classical Yoga's aim of spiritual Self-realization, but in Tantra embodiness and sacredness remain compatible. Tantra adds to the model of religious therapeutics the domain of aesthetic therapeutics that is, healing of body/mind and spirit through sensory experience and religious arts. This book provides instant insight into the secret world of Necromancy as per ancient Tantra scriptures.

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